# The Outlook

Vol. 66 September 29, 1900 No. 5

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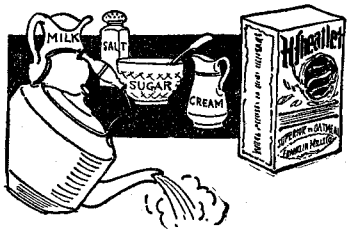


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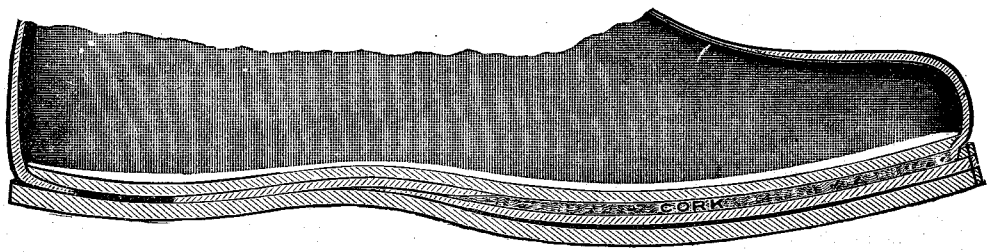


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# The Outlook

Published Weekly

Vol. 66 September 29, 1900 No. 5

**China: The Replies of the United States**

The full text of the replies by the United States through its State Department to propositions from Germany, Russia, and China (Prince Ching acting for the Chinese Emperor) make it evident that this country will adhere strictly to the objects already publicly defined. Since our Minister to China and the other Americans in Peking have been rescued our demands have been confined to proper indemnity and apology for faults committed and satisfactory measures for the future security of American lives and property in China. To Germany, which asks that the Powers demand, as a precedent to negotiations for peace, the condign punishment of the leaders who perpetrated or allowed to be perpetrated the outrages, the United States decidedly but politely replies in the negative, pointing out that punitive measures to be effective should come from the supreme imperial authority itself. To establish or recognize such a government should therefore be the first step. The German proposition sounds much like asking for an execution before trial, and it offers no suggestion as to how the guilt of the alleged leaders should be established, saying only that there are a few whose guilt is notorious; possibly the Chinese authorities might differ with the German diplomats on this point; in short, as Wu Ting Fang, the Chinese Minister to Washington, acutely says, "It would amount to determining one of the subjects of negotiation before negotiations had begun." Our reply to Germany, however, lays strong stress on our "purpose to hold to the uttermost accountability the responsible authors of any wrongs done in China to citizens of the United States." In the reply to Prince Ching's message the United States expresses its willingness to accept him and Li-Hung-Chang as representatives of the Emperor, and also expresses our readiness to negotiate directly for the return of the Imperial Chinese Government to Peking and the resumption of its authority. To Russia the United States replies that there is no present intention of withdrawing our legation from Peking, and that we are ready to open negotiations with Prince Ching and Li-Hung-Chang. All this shows that the United States means to move as quickly and directly as possible toward the ends in view, and that it will keep from entangling itself with incidental propositions which may be intended to bring about delay or for ulterior selfish purposes by individual Powers. In pursuance of the same policy, our army in Peking will be withdrawn, except a strong legation guard of about 1,400 men, while our navy in the East will be at once strengthened by the new battle-ship Kentucky and other vessels.

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**China: Battle and Massacre**

Fighting still continues in the Pechili region, but in the main it has been reduced to quiet. The Peitang forts were captured by Russian, German, and French troops on Thursday of last week, after a sharp resistance and an all-night bombardment. Twenty-five Russians and Germans were blown up by a mine; otherwise the loss on both sides was small. The forts were evacuated by the Chinese, who, to the number of three thousand, escaped scot-free, much to the chagrin of the allies. American troops do not seem to have taken part in the affair, but a joint Anglo-American expedition has inflicted loss on a Boxer camp or gathering-place at Peitachu. German preparations for an extensive campaign seem to continue, and await the arrival of Count von



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Waldersee, who may be in Peking in a few days. But by far the most startling news of the week, although it relates to events long since past, is found in the accounts of the slaughter of Chinese by Russian Cossacks in Manchuria. The cable despatches to London papers, which state that five thousand Chinese—men, women, and children—were forced into the Amur River and drowned or killed on the bank by the Russians, while seven thousand Chinese were slaughtered on the Russian bank, would seem positively incredible if they were not confirmed by a letter from a responsible writer (Professor G. Frederick Wright, of Oberlin Seminary), to the New York "Evening Post." Professor Wright declares that the work of devastation was undoubtedly ordered by those high in authority. Up to July 1 the relations between the Chinese and the Russians were friendly and cordial. The latter were building and guarding the Chinese Eastern Railway under the Chinese concession for joint ownership and protection of the railway. The beginning of the trouble was due to the Chinese, who evidently had orders from Peking to drive the Russians away. They opened fire upon Blagovestchensk, terrified the Cossack families, who always travel with the soldiers, fired on Russian boats and engineers, and in the end stirred up bitter hatred, which culminated in the atrocious wholesale massacres described by Professor Wright in much the same terms as those of the despatches above quoted. Professor Wright says that the homes of 20,000 peaceable Chinese were burned, that the people were shot down in the fields wherever found, that 3,000 or 4,000 were drowned in the river, while at one village (Motcha) he was told that 4,000 Chinese had been killed. If Russia is desirous of being regarded as a civilized nation, it would seem that she should make some defense or explanation of these charges. The latest news from Manchuria is that General Gribsky, Military Governor of Amur, has published regulations placing all the regions along the Amur River now occupied by the Russians entirely under Russian law and authority. The Chinese are forbidden to return to the left bank of the stream. He has also issued a proclamation declaring the annexation of Manchuria to be a punishment for the attack made on Blagovestschensk. It will be remembered that in its note of August 25 to the Powers Russia said of Manchuria, "Russia will not fail to recall her troops from these territories."

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**In South Africa** Lord Roberts continues in his despatches to report scattering of the Boer forces, and asserts that most of those still in arms are really acting under compulsion. Komatipoort and other towns have been occupied during the week by the British forces, and Buller's column is now in close communication with the main division. It is again rumored that Lord Roberts himself will soon go to Cape Town and thence to London; at both places, when he does return, he will doubtless receive a spectacular welcome. In Holland, on the other hand, President Kruger will receive a welcome ardent if not spectacular. The Dutch offer of a war-ship to carry the aged and broken Boer leader to Europe has not been officially resented by England, although one London paper declares that Holland has made England her enemy for the future, and that Holland's action might properly be regarded as intervention. It is proposed to erect a monument to President Kruger at Flushing. Holland has given notice to England that it will ask for indemnities for the expulsion of Dutchmen from South Africa during the war.

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**The Cuban Election** The full returns of the election in Cuba of delegates to the Constitutional Convention show that the political victory was with the radical advocates of complete and immediate independence; indeed, it seems to be doubtful whether any of the delegates chosen actually favor the idea of annexation to the United States. About one hundred and seventy-five thousand votes were cast—a fair showing considering the limitations on the suffrage and the political apathy into which some parts of the island have fallen. As to the party affiliations of the delegates, there are nineteen Nationalists, eleven Republicans, one Union-Democrat, and one Independent. The different fusions of the parties make this classification a little doubtful, and it may further be disturbed by the

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election contest in Havana which will follow the annulling by the Board of Canvassers of about three thousand votes alleged to have been fraudulent because the name of one of the candidates was written on all these ballots in the same handwriting. The policy of the Nationalists has been thus expressed by one of its leaders, Señor Zayas: "The Convention will not allow itself to be influenced by any representative of the United States. It will adopt and follow an independent policy throughout, in my opinion, refusing to decide as to the relations which shall hereafter exist between Cuba and the United States. This is a matter that should be left to a special commission." In Santiago Province the negroes have acquired the political ascendency. An important non-political event has been the action of General Wood compelling the retirement of the President of the Court of Audiencia and four other judges of that court because of inefficiency and suspected corruption.

❀

**Marshal Campos** By the death of General Martinez Campos Spain loses not merely her greatest soldier but one of her ablest and most clear-minded statesmen. If his voice had been listened to in Cuban affairs, or if his conduct as Governor-General of Cuba had been imitated by Weyler and others, Spain might to-day have retained its colonial possessions now lost in two hemispheres. General Campos was influential in establishing Alfonso XII. on the throne in 1874, and since then has been a consistent and moderate royalist; his common title, "the Pacificator," is indicative of his policy, and was used as a reproach by his political enemies who forced war on their country, and in place of coveted military glory gained for it international derision and stunning defeat. Several attempts to assassinate Campos were attributed to Anarchists, so that it is clear that he was hated by the extremists of both parties. His military career included campaigns in Morocco, against the Carlists in 1870 and 1874, and in Cuba in 1864 and in 1877, when he brought the ten years' war to a successful conclusion. He was Governor-General of Cuba when the last revolution broke out, and was superseded by Weyler in 1896.

**The Commissioners' Report on the Philippines** Last week's papers published in full the report of the Philippine Commissioners dated last August, from which the President quoted in his letter of acceptance. This report describes officially and in some detail the present conditions of the islands. Being a cabled report, condensation of it is difficult, and we can indicate its character only by partial extracts from it. Distribution of troops is by contact largely dispelling hostility and steadily improving the temper of the people. Large numbers of people are reported desirous for peace. Nearly all the prominent generals except Aguinaldo have already surrendered and taken the oath of allegiance. Disturbances in various parts of the islands do not indicate an unfriendly attitude of a majority of the people, but the activity of small insurgent bodies issuing from the mountains for night attacks. All northern Luzon except two provinces is substantially free from insurgents. Railway and telegraph lines from Manila to Dagupan, 122 miles, have not been molested for five months. In other districts unsettled conditions continue, which, however, native constabulary and militia will before long bring to an end. Natives desire to enlist in such organizations for this purpose. Economy and efficiency of military government have accumulated a surplus fund of six million Mexican dollars, which should be expended in much-needed public work. Spanish taxes are inequitable, and the Commissioners are formulating laws for the improvement of taxation, providing judicious customs laws, reasonable *ad valorem* land tax, and proper corporation franchise tax, which will be sufficient to pay all the expenses of the government. They are also preparing stringent civil service law giving equal opportunity to Filipinos and Americans, with preference for the former. The Commissioners believe that the "creation of central government within eighteen months, like that of Porto Rico, under which substantially all rights described in bill of rights in Federal Constitution are to be secured to the people of the Philippines, will bring to them contentment, prosperity, education, and political enlightenment." The difficulty respecting this report is that it is given to the Government, in response to its request,

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in the midst of a Presidential campaign, and will therefore not unnaturally be somewhat discounted, on the assumption that it has been prepared in part for political effect, and that its somewhat optimistic tone is inconsistent with accounts of serious military encounters such as that which we report in another paragraph of this issue of The Outlook. Despite all such discounts, however, the report indicates a more hopeful condition in the Philippines than accounts of sporadic raids might have led us to suppose, and better reason to believe that patient continuance of the present policy will bring true pacification at no distant date.

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**Mr. Foreman's Report on the Philippines**

A very different report is that furnished by Mr. John Foreman in the "National Review" for September. Mr. Foreman was for eleven years a resident in the Philippine archipelago, has an intimate knowledge of Filipino character, is evidently in communication and fellowship with Filipinos living in Europe, and writes largely from the Filipino point of view. He affirms that "the total area of the archipelago is computed to be 52,500 square miles, of which the Americans barely occupy one five-hundredth part in places inaccessible by water;" that the small detachments stationed here and there "do not dominate a radius larger than the range of their muskets;" that "the Americans occupy in fact just as much as they can defend by force of arms;" that "the once flourishing island of Negros [the largest sugar-producing district] is gradually becoming a waste, and the local military government there exercises merely nominal authority;" that the total staple produce of the islands "last year fell off more than fifty per cent. as compared with 1896—the year of the revolution;" that drinking-saloons in Manila have greatly increased, as have houses of ill fame; that "the earnest desire of the Filipinos is to appoint exclusively secular clergy to the incumbencies, yet, strange to say, one of the first important acts of the American authorities in Manila was to favor the return of the monks to the islands, and there is still a movement on foot to restore to them their former status and the possession of lands to which they cannot show a good title;" and that Señor Felipe Agoncillo affirms that "there is not an educated Filipino who will be really satisfied with any settlement short of absolute independence." Mr. Foreman proposes a plan for the formation of a stable government in the Philippines, which we have quoted at length and commented upon in another column, and for which he has secured a qualified approval from Señor Agoncillo. The weakness about this article is that, while Mr. Foreman is an authority on the character of the Filipinos and on the present sentiment of Filipinos in Europe, there is nothing in his article to indicate that he has any other than second-hand knowledge respecting the present conditions in the islands; and some of his statements are clearly inaccurate. Thus the declaration of the Commissioners that "in Negros more sugar is in cultivation than ever before," made last August, is more trustworthy than Mr. Foreman's statement that the island of Negros is becoming a waste, written we do not know when, and based on we do not know what information. So, for his statement that the American authorities favor the return of the monks and the establishment of their doubtful land titles he gives no authority, and it is inconsistent with apparently well-founded reports that the Commissioners are carefully investigating the land titles of the friars. Mr. Foreman's information about present conditions appears to be derived wholly from Filipino correspondents and the "Overland China Mail." On the whole, we think Americans will justly place more reliance on the official report of their own Commissioners than on this second-hand report from Mr. John Foreman. The Outlook, however, heartily agrees with the statement in his article that to secure peace and order in the Philippines "two conquests must be made simultaneously—the military and the moral." If we cannot succeed in the moral conquest, we shall not permanently continue the military possession.

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**The War in Luzon**

There has been a marked increase in the hostile activity of the insurgents in Luzon during the last fortnight. On Sunday of last week this culminated in a serious engage-

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ment at Siniloan, at the east end of Laguna Bay, in which about 135 American soldiers (detachments of the Fifteenth and Thirty-seventh Regiments) bravely withstood nearly a thousand of the enemy, but with a loss of twenty-four dead (including Captain David D. Mitchell and Second Lieutenant George A. Cooper), while twenty-six were wounded. In reporting this battle by cable General MacArthur says of our loss: "Thirty-three per cent. is profoundly impressive loss, and indicates stubbornness of fight, fearless leadership of officers and splendid response of men." In the same despatch General MacArthur states that General Young, in command in the Ilocan provinces, has "called so emphatically for more force" that it has been necessary to send him reinforcements. Press correspondents report that refugees are arriving in Manila and that many natives are leaving the city, probably to join the hostiles, and that there are rumors of attacks on the railroad and an unsettled condition of affairs even quite close to Manila itself.

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**Mr. Bryan's Letter of Acceptance: Imperialism**

Mr. Bryan's formal letter of acceptance was published early last week. It begins with the renewal of his pledge made in 1896 that he will, if elected, under no circumstances be a candidate for re-election, in order that he may not "be tempted to use the patronage of the office to advance any personal ambition." The Kansas City platform is of course cordially indorsed, and reference is made to Mr. Bryan's notification speech for a discussion of the issue made paramount in that platform, namely, Imperialism. The letter, however, bears upon this question incidentally in several paragraphs, and directly in the paragraphs upon the Monroe Doctrine, which Mr. Bryan declares essential to the National welfare. We quote these paragraphs in full as by far the most important part of the letter of acceptance:

> The position taken by the Republican leaders, and more especially set forth by the Republican candidate for the Presidency, viz., that we cannot protect a nation from outside interference without exercising sovereignty over its people, is an assault upon the Monroe Doctrine, for while this argument is at this time directed against the proposition to give to the Filipinos both independence and protection, it is equally applicable to the republics of Central and South America. If this Government cannot lend its strength to another republic without making subjects of its people, then we must either withdraw our protection from the republics to the south of us or absorb them.
>
> Under the same plea, that the guardian nation must exert an authority equal to its responsibility, European nations have for centuries exploited their wards, and it is a significant fact that the Republican party should accept the European idea of a protectorate at the same time that it adopts a European colonial policy. There is no excuse for this abandonment of the American idea. We have maintained the Monroe Doctrine for three-quarters of a century. The expense to us has been practically nothing, but the protection has been beyond value to our sister republics. If a Filipino republic is erected upon the ruins of Spanish tyranny, its protection by us will be neither difficult nor expensive.
>
> No European nation would be willing for any other European nation to have the islands, neither would any European nation be willing to provoke a war with us in order to obtain possession of the islands. If we assert sovereignty over the Filipinos, we will have to defend that sovereignty by force, and the Filipinos will be our enemies; if we protect them from outside interference, they will defend themselves and will be our friends. If they show as much determination in opposing the sovereignty of other nations as they have shown in opposing our sovereignty, they will not require much assistance from us.

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**Mr. Bryan's Letter: Other Issues**

Additional legislation by Congress as to trusts is recommended, and the Dingley law is denounced because "under its operation Trusts can plunder the people of the United States, while they successfully compete in foreign markets with manufacturers of other countries." Mr. Bryan touches briefly upon all the points of the platform; he commends the positions taken favoring the Nicaragua Canal, liberal pensions, and the election of Senators by the people: he approves direct legislation, the abolishing of "government by injunction," labor arbitration and the founding of a Department of Labor, and the immediate recognition of Cuban independence. He also advocates an amendment to the Federal Constitution making possible an income tax; an income tax plank was, Mr. Bryan says, inadvertently omitted from the Democratic platform. The treatment of the silver question begins by pointing out that the Republican party now "for the first time openly abandons

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its advocacy of the double standard," while, Mr. Bryan holds, the Democratic party has been the steadfast advocate of bimetallism, and of the determining by this Nation and not by other nations of the "time and manner of restoring silver to its ancient place as a standard money." Mr. Bryan admits that it is doubtful whether the political complexion of the Senate can be changed within the next few years, but holds that the Democratic party must put itself on record in this campaign for free coinage irrevocably, no matter what legislation may be possible within the next four years. Of course the letter of acceptance denounces the new currency bill as having for its purpose the retiring of the greenbacks and the substitution of a "National bank-note currency, issued by banks and controlled in their own interests." The Outlook does not think it necessary to discuss afresh the topics covered by this letter. It has already expressed the judgment that the Monroe Doctrine is very far from establishing a protectorate over South American republics, and that the American Nation cannot establish a standard of values different from that of other world-powers without involving the people, and especially the poorer classes, in almost irretrievable disaster. On the other hand, it has approved, and it here reiterates its approval, of legislation restricting the injunction powers of the Federal Courts, and has expressed its disapproval, and it here reiterates that disapproval, of a permanent protective policy—from which, however, it sees no hope of relief in Mr. Bryan's party.

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**Ramapo Legislation** Mr. Odell, the Republican candidate for Governor in New York, has promised the Merchants' Association to have remedial Ramapo legislation introduced at the next session of the Legislature if he shall be elected. In a letter to the Merchants' Association in which he makes this pledge, he declares that he would give New York City "the same full power and authority that is possessed by every other municipality in the State to acquire and condemn water rights," and "if any action heretofore taken by the Legislature shall be a bar to the granting of such rights, that, of course, must first be swept away." And to make his language perfectly explicit, he goes on to say that this "would apply to the repeal of the Ramapo or any other grant that might be a hindrance to the consummation of this much-desired result." Mr. Stanchfield, the Democratic candidate for Governor, has been equally explicit in affirming his approval of the same general principles, including the repeal of the Ramapo charter. Thus both the candidates for Governor in this State are pledged to do all in their power to undo the wrong perpetrated by the law which gave to the Ramapo Company such extraordinary if not unprecedented powers. We repeat what we have heretofore said, that the Ramapo issue is the paramount issue in this State, and we advise all voters in the State of New York to make it their first duty to ascertain whether the candidates of their respective parties for the Assembly and the Senate will pledge themselves to support the Governor in carrying out the purposes to which the respective candidates are themselves committed, and we advise them on no account to vote for either Assemblyman or Senator who will not thus pledge himself.

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**The Dissolution of Parliament** The English Ministry have chosen a favorable time for the dissolution of Parliament and an appeal to the country. While Lord Roberts is bringing to a swift and satisfactory conclusion the campaign in South Africa, and the situation in China remains too intricate and delicate to permit of any change of policy, the Ministers have asked the country to decide whether they shall remain in office or shall be succeeded by the Liberals with a new group of leaders and with considerable modification of the foreign policy. The present Parliament was dissolved on Tuesday of this week, having been elected in 1895, and having, therefore, under the statutory limitation of a seven years' term, still two years of existence; although precedent has limited the duration of a Parliament to six years. The process of dissolving a Parliament and selecting its successor is interesting and not very familiar to American readers. Parliament is dissolved by the proclamation of the Queen ordering the issue of writs for the election

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of a new Parliament, and these writs are addressed to sheriffs and other returning officers, and are returnable within thirty-five days. In the counties these officers are required to make public the time and place for the nomination of candidates within two days after the receipt of the writ; in boroughs they are required to take the same action on the day of the receipt of the writ or on the day following; and the time for nomination in counties must fall within nine days of the day on which the writ is received, and in a borough within four days. If an election is contested, a day must then be named for polling, and this day must not be more than six days after the nomination in counties, nor more than three days after the nomination in boroughs. Under this arrangement all the elections in counties must be held within a period of eighteen days, and in boroughs within a period of nine days, after the dissolution of Parliament. The elections for the new Parliament, therefore, must be held in the boroughs not later than October 4, and in the counties not later than October 13. The new Parliament will assemble on November 1; if any second pollings are necessary, sufficient time will have elapsed before the assembling of the Parliament to permit the necessary proceedings.

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**The Matter of Registration**

At the opening of the Parliament which has now been dissolved the Conservatives came into the House of Commons with a majority of a hundred and fifty; and although the past five years have been among the most momentous in recent English history, and have been crowded with important events, that majority has not been materially weakened by the by-elections which have been held since the general election, and the Ministry had at its back, when it dissolved, an overwhelming majority. That majority it could probably have kept practically unbroken for another year. The Ministers have taken time by the forelock, however, and propose to have themselves returned for another seven years while the tide of their popularity is at the flood. The first nominations for the new Parliament will be made on Saturday of this week, and the voting will begin next Monday. The elections will be held upon the old registry lists, which are made up in Scotland every November 1, and in England every January 1 in each year. If at any time during the succeeding twelve months a voter moves from the electoral district in which he is registered, he loses his vote. This operates practically to disfranchise a very considerable number of workingmen; and the Conservatives have taken advantage of the system to secure the benefit of this reduction of the workingmen's vote by holding the elections early in October, so as to bring them at the close and yet within the year after registration. They thus secure the full benefit of that moving about from section to section in search of employment which is always taking place in Great Britain.

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**The Conservative Position**

The Liberals have apparently no hope of returning to power, although Sir William Vernon Harcourt has lately made the prediction that a change in the political tide was at hand. The Government has recently brought to a satisfactory conclusion a war which the great majority of Englishmen regarded as inevitable; and whatever differences of opinion there may have been with respect to the manner in which that war was provoked or carried on, its successful termination has practically effaced them; voters have a short memory when they are dealing with a party which has brought a war to a victorious conclusion. The position in China is so critical, and British interests there are so great, that even Liberals will be slow to cast their vote in such a way as to bring about a change of policy, or to embarrass in any way a Ministry which is seeking to carry out a consistent policy. Mr. Balfour, in a recent address to his constituents, put foreign policy to the front as the paramount issue in the campaign. He declared that from a Radical Ministry neither firmness of purpose nor consistency in policy could be expected, while these are just now matters of supreme importance:

> Every citizen, therefore, who desires that the blood which men of our race from every quarter of the world have freely shed in defense of the Empire shall not have been shed in vain is bound to dismiss all smaller issues and to resolve, so far as with him lies, that there shall be no break in the continuity of the

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national policy and no diminution in the strength of the Parliamentary forces by which that policy can alone be successfully maintained.

Mr. Chamberlain takes the same ground, and asks the English voters to decide whether the heroism, the sacrifices, and the immense expense involved in the war in South Africa shall be thrown away. He declares that it is the policy of the Conservative Government, after a period of administration backed by military force, to place the two South African States on the basis of self-governing colonies, and he declares that in this situation, as parts of the Empire, they will enjoy more liberty than they ever enjoyed before, and that the equality of rights and privileges which they have denied to other peoples will be secured and maintained.

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**The Liberal Position**

The Liberals are seriously handicapped by the absence both of leadership and of a consistent policy to unite the whole party. Mr. Gladstone has had no successor. Lord Rosebery, whose brilliancy, charm, and independence will always make him an interesting figure in English politics, has not indicated any definite purpose to lead the party, and he is seriously hampered by the fact that he is a member of the Upper instead of the Lower House. Mr. Morley, one of the ablest and most influential men of his time, asked his constituents to release him from the further duty of representing them in the House of Parliament, by reason of ill health; it is not likely that he will retire from public life, but for this and for other reasons Mr. Morley will not be the leader of his party. Mr. Labouchere is out of the question. Sir William Vernon Harcourt, although an able man and invaluable on the floor of the House, lacks those qualities which are inseparable from every successful political leadership. Sir Henry Campbell-Bannerman, the Liberal leader in the House of Commons, does not carry the weight which a party leader must carry. Meanwhile the Liberals have long been seriously divided by foreign policy, and the breach shows no signs of healing. Mr. Herbert Gladstone, the Liberal Whip, has expressed the hope that the Conservative majority may be reduced; with a divided leadership and a disunited party, this is probably the utmost for which the Liberals can hope. The record of Lord Salisbury's Cabinet is full of vulnerable points; but, unfortunately, the Liberal party is not marshaled to make a concerted attack, nor has it any longer the leadership of a man of genius. The line of Liberal attack is indicated by recent speeches: "The result of the Government's policy," says Harcourt, "is that we are now the best-hated country in the world, and burdened with accumulated debt and an increased taxation. We may well regard our national finance with the gravest apprehension. The cost of the war will not fall short of £100,000,000." Sir Henry Campbell-Bannerman dwells upon the "failure of the Government's diplomacy and preparations of war," and upon the "miscalculation of Boer strength." Dealing with home reforms, Sir Henry says:

> Above all stands the necessity of readjusting the power of the two chambers in order to prevent the people's ascertained will from being set at naught by irresponsible authorities.

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**Justin McCarthy's Retirement**

The announcement of the withdrawal from active life of Mr. Justin McCarthy, formerly chairman of the Irish Parliamentary party, will be of special interest to the readers of The Outlook, to the columns of which Mr. McCarthy has made so many contributions of interest and value. Mr. McCarthy has been in Parliament twenty-one years. Before becoming a member he acted as a newspaper reporter in the House of Commons; his whole career has been conspicuous for devotion to the best interests of Ireland and for freedom from those jealousies, animosities, and general personal disagreements which have been the bane of Irish politics from the beginning, and which have more than once dashed the hopes of Ireland just at the time when they were to be realized. Mr. McCarthy has steadily served Ireland, and has subordinated his own interests and predilections to the cause which he has had so much at heart. He has been on friendly terms with nearly all the most active members of the House on both sides, and he has had the esteem of its foremost men; Mr. Gladstone honored and trusted him. His public service has

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not, fortunately, interfered with his literary work, which has been continuous and has taken many forms. His "History of Our Own Times" is not only a trustworthy record of the events of the last seventy years, but has the interest of a novel. He has not been embittered by the failure of the cause which he has served—for Home Rule has practically disappeared from English politics, and it has disappeared because the Irish leaders were too weak to seize the opportunity which Mr. Gladstone gave them. That particular cause has failed, but Mr. McCarthy's devotion to it has not faltered, and he has borne the disappointment of defeated hopes with characteristic kindliness and sweetness of nature.

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**Missionaries in China** An important conference concerning Chinese missions was held last week at the Presbyterian Building, New York City. The Rev. Dr. Cobb, Secretary of the Board of Foreign Missions of the Reformed Church, was elected chairman of the meeting; the secretary was the Rev. Dr. Brown, Secretary of the Presbyterian Board of Foreign Missions. The Conference had no executive power, and, of course, could not pass on any question in a final manner, but the conclusions reached, when reported by the delegates to the various mission boards represented, should carry great weight with those bodies. The Conference voted unanimously that, while the outbreak in China has seriously interfered with missionary work in that country, there is no real ground for discouragement, and that work there ought to be resumed at as early a date as may prove practicable. It was further voted that if the Government should ask for reports from the societies regarding indemnity, only the actual cost of property destroyed and special expenses incurred on account of the trouble should be reported. By a vote of nearly two to one, it was also held that in exceptional cases loss of life may also be included, but this only when such loss shall have destroyed the support of wife and children. Only two boards, of those represented in China, reported loss of any of their missionaries by death. The American Board of Foreign Missions lost six men, seven women, and five children, and the Presbyterian Board three men, two women, and three children—a total of eighteen missionaries and eight children. The Conference expressed sympathy for the Chinese Christians, and was moved by their fidelity under the persecution to which they were exposed. The Conference also indorsed the appeal of Minister Conger to the people of the United States for relief contributions, and considered the Chinese Christians as deserving generosity in equal measure with the starving population of famine-stricken India. The Rev. R. P. Mackay, of Toronto (Presbyterian), the Rev. Judson Smith (Congregationalist), and the Rev. T. S. Barbour (Baptist), both of Boston, were appointed as a committee of three to prepare an address to the churches of the United States and Canada on the present situation in China, summoning Christians to a special week of prayer, beginning on October 28 with a memorial service for the martyred missionaries and native Christians and a collection of special gifts for relief and reconstruction. To a request that the Conference protest against the withdrawal of the allied troops from Peking and the reinstatement of the Empress Dowager, it was held that no action should be taken, it being the opinion of the delegates that expressions on political matters were not within the function of a missionary conference. Best of all, the Conference expressed the belief that the resumption of work in China will afford a favorable time for putting into effect some of the principles of comity which have been so much talked about, especially in regard to the overlapping of mission fields.

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**Dr. Gunsaulus** The Rev. Dr. Gunsaulus has announced his retirement from the presidency of the Armour Institute, Chicago. During the seven years of his incumbency, not only has the number of students in that institution increased from a hundred and fifty to eleven hundred, but the purpose and value of the original splendid gift have been emphasized many-fold by the President's wise direction, developing the Armour foundation into a great educational institution for the teaching of the applied sciences. Dr. Gunsaulus has thus performed the

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executive duties of the Institute at its most difficult period, namely, its formative stage. Despite this onerous work, he is pastor of the Central Church in Chicago, a society formed by the followers of David Swing, and ministered to later by Dr. Hillis, now of Plymouth Church, Brooklyn. Dr. Gunsaulus's health does not permit him longer to perform the duties of such a President as the Armour Institute must have and of such a pastor as the Central Church must have. Either position would overtax the energies even of extraordinary men. Now that he must choose, he elects to relinquish his work at the Institute. One reason for this choice may be found in the widespread belief that the Central Church has the largest downtown opportunity and influence of any church in Chicago. Its pastor has happily described it as a life-saving station in the very heart of the city, adding that, as such, it should not be located too far from the water, nor should it be afraid of getting wet, or of rubbing the paint off its lifeboats. The great congregation meets at present in Central Music Hall, an edifice soon to be removed, but the congregation will not permit itself to be crowded out of the downtown district; on the contrary, under the lead of Dr. Gunsaulus, it hopes to develop more broadly and vigorously than ever before.

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**A Unique Religious Service** On Sunday of last week a unique religious service occurred on board an Atlantic liner. The service was conducted by two Roman Catholic priests for the benefit of a congregation mostly Protestant. For the first time in the lives of those present came the experience of Roman Catholics and Protestants worshiping together—a deeply interesting, noteworthy, and impressive experience. The priests wisely eschewed every word of their accustomed Latin and conducted the service entirely in English. It was begun by the usual phrase, "In the name of the Father, and of the Son, and of the Holy Ghost, Amen," at which, as at the close, all the Roman Catholics and most of the Anglicans present crossed themselves. Then followed the Lord's Prayer, every one joining. Then came the Roman Catholic Ave Maria, or the Angelical Salutation taken from the first chapter of Luke, "Hail Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus"—to which follows this petition: "Holy Mary, mother of God, pray for us sinners now and at the hour of our death, Amen." Next came the Apostles' Creed in the exact language familiar to every one present, and then the General Confession, not, alas! in the language of the Anglican Prayer-Book, but as the Roman Catholics have come to use it. Its English translation begins thus: "I confess to Almighty God, to the blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault." This was naturally followed by the exquisite prayer used by Roman Catholics beginning, "Almighty God, who, though dwelling in the highest heaven, yet vouchsafeth to regard the lowest creature upon earth." The Epistle and the Gospel were next read, and in the selections there was no variance of language from the King James version. The sermon followed—a noble discourse, and so skillfully constructed that it might have been appropriate, not only for any Christian congregation, but even for a Muslim or Buddhist audience. Hymns had been selected to close the service, hymns dear, both in Latin and through many a translation, to Christians of whatever name—"O Come, All Ye Faithful," "Jesus, the Very Thought of Thee," and "Jerusalem the Golden."

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**A Suggestion of Union** It seemed to the writer, impressed by the unique character of this service, that it might almost mark a turning-point in church history. Why should not such simple services be imitated elsewhere, uniting, even if but for the moment, Roman Catholics and Protestants? Here was worship conducted by Roman Catholic priests, and yet the Protestants present agreed with everything that had been said or done, save the Confiteor, or Confession. As the service progressed it was more and more evident that, despite hitherto untoward appearances, a genuine bond of respect and love was existing between Chris-

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tians of such diverse names, until at the close more than one said, "Would that we might continue to worship as one body!" May this event be really the beginning of a drawing together, liturgically and confessionally, until the Christian Church shall again realize the ideal union which it knew during the first centuries of its existence.

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**The Paris Sunday Rest Congress**

Information was received from Paris last week that a Sunday Rest Congress in connection with the Exposition will be held from October 9 to October 12. We are glad to make an immediate announcement of this fact in order that our readers who are in Paris may avail themselves of the opportunity of attending the sessions of this Congress, important perhaps not so much in its relation to religion as to economics. For the announcement is made that the Congress is not for religious discussions, but will meet under the authorization of the French Government to consider the rest-day as essential to the well-being of society on physical, moral, and humanitarian grounds. The programme includes reports and discussions on eight topics, as follows: The Sunday Rest in France; throughout the world; in commerce; in the service of transportation; in the larger and smaller industries; in semi-public employments under Government patronage; in agriculture; and in its relations to legislative enactments. Papers will be read by eminent French publicists upon these topics. Dr. W. W. Atterbury, senior Secretary of the New York Sabbath Committee, who is now in Paris, and the Rev. Dr. Thurber, the pastor of the American Chapel in Paris, have been appointed by Commissioner-General Peck as official delegates of the United States to this Congress, and by invitation Dr. Atterbury will present one or more papers to the Assembly. A summary of the various aspects of the Sunday problem in this country has also been furnished from the office of the New York Sabbath Committee, at the request of M. Deluz, and will be included in his résumé of the world-wide field of Sunday observance. In addition to this Conference, the distinctively religious aspect will be presented at a meeting to be held on October 8 at the Chapelle Malesherbes. Dr. Atterbury will read a paper at this gathering also, and a report from the Woman's National Sabbath Alliance (of which Mrs. Darwin R. James is President) will be offered on the work of that Society in the United States.

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**Methodist Expansion**

The General Conference of the Methodist Episcopal Church at Chicago last May began several new pages in making the history of the Church. One of these we have not yet referred to—the new policy adopted for the European interests of Methodism. There are seven European Conferences in the American connection—the Bulgaria, the North Germany, the South Germany, the Italy, the Norway, the Sweden, and the Switzerland Conference. Heretofore the Bishops have annually sent one of their own number to preside at the annual meetings of these Conferences and exercise the usual episcopal functions. Henceforth in the quadrennial apportionment of dioceses or districts for episcopal superintendence Europe is to be reckoned as one, and to have its own resident bishop. This new order of things has been auspiciously begun by the appointment of Bishop Vincent to the European field. In accordance with the new rule which, instead of allowing the bishop to choose his place of residence, requires it to be assigned him by the Conference, Bishop Vincent is to reside at Zurich. As the home of Zwingli, the most liberal and humanistic of all the Protestant Reformers, Zurich, selected no doubt for its central location, seems an ideally fit selection for the father of Chautauqua. Bishop Vincent went to his field in June, and has recently been followed by his wife and son. A promising evangelistic work is being carried on by the Switzerland Conference. In the Italy Conference a varied work in Rome has grown to an importance that may be estimated by the recently published warning of Leo XIII. against the invasion of Protestantism. The British Wesleyans, who also extend their work to the European continent, so fully sympathize with this forward movement of their American brethren that they have made over to them their own work in Germany. In the appointment to the

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European field of a superintendent so resourceful, so quick to discern opportunity, and so pre-eminently gifted as an organizer, the Methodist Church has undoubtedly put forward its ablest man to begin the Apostolic succession.

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**Church Building in New York City**

If present plans for church building and extension may be taken as proof, the prosperity so evident in commerce has had a gratifying influence on religious work also. This is specially noticeable in New York City. According to estimates recently made, the sum of four million dollars is being spent this year on church building in the metropolis. In the Roman Catholic communion the recent report of Archbishop Corrigan to the Pope that two hundred and sixty-four new buildings had been completed during the past decade for the Roman Catholic Church in New York City will be distanced in proportion by the record of 1900. Not only will the number be larger, but the expenditure also. The new Lady Chapel of St. Patrick's Cathedral will cost a quarter of a million dollars. St. Joseph's Church has cost a hundred and fifty thousand dollars, and the new Polish church, now nearing completion, will cost nearly a hundred thousand, as will St. John Chrysostom's. In the Episcopal Church, since Bishop Potter's return last March, over half a million dollars has been raised for the new Cathedral of St. John the Divine. The largest single amount in the construction of that cathedral is represented by the erection of its choir, the expenditure being at least three-quarters of a million. In Brooklyn a new St. Mark's Episcopal Church is projected to cost nearly two hundred thousand dollars. The new Madison Avenue Presbyterian Church of this city will cost one hundred and fifty thousand dollars, and a larger expenditure in other buildings is contemplated by the same congregation. The corner-stone of a new Lutheran church is about to be laid, the church building being estimated to cost nearly a hundred thousand dollars, and other Lutheran projects will involve another hundred thousand. The Young Men's Christian Association is planning the erection of permanent headquarters in New York City for all its North American work, at an expenditure of a hundred and fifty thousand dollars; the new Association Building for Columbia University will cost one hundred thousand, and the Brooklyn Naval Branch seventy-five thousand. Dollars are a poor test of religious spirit, but they afford some indication, at least, of practical interest in religious work.

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## Which is Imperialism?

The instructions given by President McKinley to the present Board of Philippine Commissioners last April have now been given to the public. We regard these instructions as far more important than the President's letter of acceptance. That letter was written for the American people, and may easily, and to some extent legitimately, be discounted as a document written for the purpose of affecting the present Presidential campaign. These instructions were given to the Commissioners to determine their policy in organizing a government in the Philippines. They cannot be regarded as in any sense a campaign document, although doubtless in preparing them the President had in mind the public sentiment of the Nation which he represented, as he ought to have had it in mind. They nevertheless define absolutely and accurately the policy of the Administration, because they direct the agents of the Administration respecting that policy. We advise readers who are doubtful as to the purpose of the Government, or its method of executing that purpose, to obtain from the War Department these instructions and study them carefully. We can here only summarize them briefly.

The object of the appointment of the Commissioners is defined to be "to continue and perfect the work of organizing and establishing civil government" in co-operation with military authorities. For this purpose they are "to devote their attention in the first instance to the establishment of municipal governments in which the natives of the islands, both in the cities and in the rural communities, shall be afforded the opportunity to manage their own local affairs to the fullest extent of which they are capable." Next in order of importance "should be the organization of governments in the larger administrative divisions, corresponding to

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counties, departments, or provinces." After September first the general legislative functions for the whole archipelago are to be transferred from the Military Governor to the Commission, until Congress shall otherwise provide. It will therefore be their function to provide for the raising of revenue, the expenditure of public funds, the establishment of an educational system and of an efficient civil service, the organization of courts, and the organization and establishment of the municipal and departmental governments. As the basis of its work in the establishment of municipal governments, the Commission is directed to take a plan of municipal government formed by a Board of which Cayetano Arellano was the President, made last January, and to give special attention to the existing government of the island of Negros, constituted with the approval of the people of that island in July, 1899; and it is directed in all its work of organization to localize the government as far as possible, so that "the central government of the islands, following the example of the distribution of the powers between the States and the National Government of the United States, shall have no direct administration except of matters of purely general concern." In these local governments the municipal officers are to be selected by the people, and "wherever officers of more extended jurisdiction are to be selected in any way, natives are to be preferred," if competent persons can be found. In all this work the Commissioners are directed to "bear in mind that the government which they are establishing is designed, not for our satisfaction, or for the expression of our theoretical views, but for the happiness, peace, and prosperity of the people of the Philippine Islands, and the measures adopted should be made to conform to their customs, their habits, and even their prejudices, to the fullest extent consistent with the accomplishment of the indispensable requisites of just and effective government." They are also never to forget those fundamental principles incorporated in the Bill of Rights and the Constitution of the United States, providing for protection for persons and property. This clause of the instructions to the Commission was included in the President's letter of acceptance, and was printed in The Outlook's editorial last week entitled "A Policy of Emancipation." The Commission is also to see to it that "no form of religion and no minister of religion shall be forced upon any community or upon any citizens of the islands; that, upon the other hand, no minister of religion shall be interfered with or molested in following his calling, and that the separation between Church and State shall be real, entire, and absolute." It is instructed to emphasize in its work the importance of primary education and such changes in taxation as will make the taxation simple and easily understood, affecting the fewest practicable subjects, and serving for the general distribution of the burden.

This is the official and authoritative definition of the system which the United States is endeavoring to carry out in the Philippine Islands. The execution of this system is intrusted to men whose character is certainly a guarantee that they will make an honest and sincere endeavor to accomplish them. The Democratic party has demanded in its platform that stable government should be organized for the Philippines before the United States withdraws. It seems to us that it is in order for Democratic orators to point out how such stable government could better be organized than by the method indicated in these instructions. We do not recall any one who has endeavored to do this in America; but Mr. John Foreman, in the article in the "National Review" described in another column, outlines a different plan, and as it is the only alternative policy which we have seen definitely outlined, we here report it in full for our readers' consideration:

The Governor-General should be authorized to inform the representative Filipinos that the United States policy is to gradually, but conditionally, relinquish control over the islands. A Philippine Chamber of Deputies, representing the large towns and districts, should hold its sessions in Manila and vote laws for the internal government of the islands. The statutes of the Philippine Protectorate should be submitted to the United States Governor-General, or Commissioners appointed for the purpose, who would see that the rights of foreigners were duly protected. For the reimbursement to the United States of the twenty million gold dollars paid to Spain under the Treaty of Paris, the Philippine Protectorate should issue to the United States 40,000 one thousand silver dollar bonds, bearing interest

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at a rate to be agreed upon and payable half-yearly, the Philippine Protectorate undertaking to redeem annually a minimum of five per cent. of the bonds, after the expiration of two years. The guarantee should be the customs dues collected by Philippine officials, but subject to an American control in Manila and the ports open to foreign trade. [Here follow some figures to show that this would be an adequate guarantee.] The Military Governor and troops should be withdrawn within three or four months after the first payment of interest on the bonds, and America, as the protecting State, should be represented in Manila by a Resident and a staff. The Resident could not interfere with the acts of the Chamber, but he would advise the Government and have the right of audience with all the members of the Cabinet. In the advent of civil war, America should have the right to land troops to support the Government against the rebels. Besides the island of Guam, America could hold absolutely and in perpetuity any island of the Philippine group, except one of the eleven of primary importance and largest area, to do whatever she liked with except alienate it to a foreign Power. If she eventually relinquished it, it should revert to the Filipinos. This island would serve as a naval and military depot and a *point d'appui* for the furtherance of American interests in the Far East. Without a station of that kind the integrity of the Philippines, or America's own interests therein, could not be effectively protected. As a protected State, the Philippine Government could not make treaties with foreign Powers or declare war.

President McKinley's plan may be called the American plan, both because it emanates from America and is American in its spirit and method. It proposes to begin with local self-government, on the basis of local self government build up provincial self-government, and on that basis a central or national self-government. This is historically and politically the American method—first the town, then the county, then the State, last of all the Nation; its powers all derivative, not primary. The other plan is English, both because it emanates from England and is English in its spirit and method. In England the local government of the county and the town are derived from Parliament; the Parliamentary power is primary and the local government derivative. This is the method which Mr. Foreman proposes; first a Filipino Parliament, subsequently such local self-government for the towns and provinces as this Parliament may see fit to grant. In this centralized government America is to have no share; over it America is to exercise no control; but if there is any insurrection against it America is "to lend troops to support the Government against the rebels." It must make the Government stable, but it may not make it just.

We do not hold the Democratic party or the Democratic candidates responsible for Mr. Foreman's plan, but it appears to us that in the nature of the case the country must decide between the two plans, unless it proposes to withdraw from the islands altogether and leave the Filipinos to take care of themselves. If we are to organize a stable government for them, we must either do it as Mr. McKinley proposes, by beginning with local self-governments and organizing the centralized governments out of them, or as Mr. Foreman proposes, by beginning with a centralized government and leaving it to organize or not, as it chooses, local self-governments. The objections to the English plan appear to us insuperable, the advantages of the American plan immeasurable. At all events, Mr. McKinley's instructions may fitly be taken as an official statement of the purpose and policy which the United States will pursue in the event of Mr. McKinley's re-election, and the Commissioners may be taken as representing the sort of men into whose hands the execution of this policy will be intrusted. So far as the Philippines are concerned, the question for the voter to decide is, Does he wish this policy carried on to its consummation, and does he think the men who are intrusted with carrying it on are the kind that ought to be trusted for such purpose?

## The Coal Strike

The Outlook gives on another page a careful report of the great coal strike, made by one of its staff as the result of a visit to the coal region for the purpose of getting direct and trustworthy information for our readers. He who at such a time and amidst such scenes could keep wholly free from prejudice would be either more or less than human, probably less, and we shall neither claim for our correspondent that he is the former nor charge against him that he is the latter. But on his painstaking endeavor to ascertain the exact truth, and on his conscientious purpose to tell it without prejudice, our readers can absolutely rely. Referring

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them to this account for a picture of the events and the conflicting sentiments and opinions connected with them, we here simply reiterate three fundamental principles, often before affirmed by The Outlook—principles which these events appear to us to illustrate and confirm.

I. The workingman's worst enemy is he who endeavors to persuade him to dishonor himself by violating his sacred word or by entering into a labor war when he has no cause. The miners who are working for G. B. Markle & Co. are practically without a grievance. They have an agreement with their employers to arbitrate any differences which may arise. The endeavor of Mr. Mitchell to induce them to violate that agreement and go upon a strike when they have no grievances to be redressed is bad morals and bad policy. It is bad morals because it seeks to stir up causeless strife between copartners in a common undertaking, and because it asks men to violate a solemn contract made to meet just such exigencies as the present. It is bad policy because if employers learn that he who treats his men well is just as liable to a strike as he who treats them ill, and that agreements to arbitrate are binding only on employers but not on employed, all interest to treat men well and all motive to submit issues to voluntary arbitration will be taken away.

II. The first and fundamental right of labor is the right to be free. This right the State ought to protect at all hazards. It ought not to leave it to be protected by private enterprise. To permit a corporation to arm its retainers by swearing them in as deputies is to incite to private war. This method always has led to violence and always will. Governor Roosevelt, when the workers at Croton Dam were threatened by a mob, set an example which we are glad to see there are indications the Governor of Pennsylvania is inclined to follow. With the first threat of danger there ought to be sent to the scene of disturbance a body of well-armed and well-drilled troops, in the pay of the State and under the command of the State, prepared to protect person and property from every form of violence. Whenever and wherever the right of any man to work peaceably where he will, for whom he will, at what wages he will, under what conditions he will, is threatened, it should be protected—not by privately armed forces, but by the State. If the terms and conditions on which labor may be carried on are to be determined at all for the individual laborer, they must be determined by the State, not by an irresponsible body whose edicts are enforced by a mob.

III. The State may well leave controversies between private employers and employed to be settled privately when no great public interests are involved. But when the conditions are such that the interest of the public is directly and largely concerned, the public through its properly constituted officials should have the power, in its own interest, to intervene and to determine the controversy. It is an imperfect civilization which allows the anthracite coal of the country to pass under the control of a small body of owners. It may not be easy now to correct the evils of this blunder inherited from the past, but it ought not to be difficult so to limit their control as to prevent distress and disaster to an innocent public. The community ought not to be dependent for its fuel on the chances of a private war waged, for no one knows how long a time, between the mine-owner and the mine-worker. We do not allow individuals to settle their controversies by a duel; much less ought we to allow great bodies of men to settle their disputes by a conflict which entails privation and suffering on the entire community. The State ought to provide by law compulsory arbitration in all cases in which the community has a direct and considerable interest in the peaceful adjustment of a labor controversy. It ought to require the corporations to submit to a court constituted for that purpose any complaints presented by or on behalf of its men; and it ought to forbid men from combining to cease work in order to enforce their demands, in cases in which such legal redress of wrongs is provided. The latter clause would rarely or never have to be appealed to. Men strike because they have no other redress; provide other redress and they would not strike. Nor is it any reply to the proposition of compulsory arbitration to say that the men themselves do not want it. We do not know whether this is true or not; but the community needs it, and it is in

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the interest of the community that the demand for it is made. We are glad to see that in the present exigency the demand is urged in many quarters, some of them decidedly influential. Mine-owners and mine-workers ought not to be permitted to determine whether the community shall have the fuel necessary to its comfort and almost to its existence. If they cannot agree to co-operate in furnishing the coal and cannot be compelled to settle their disagreements by submitting them to an impartial tribunal, the State should take the coal fields from them and furnish the coal itself.

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## The Galveston Disaster

To affirm, as one minister is reported to have asserted, that God sent destruction upon Galveston as a penalty for sin, is to fall into the very error which the Book of Job exposes—an error which assumes that prosperity is an indication of divine approval, and disaster a demonstration of his condemnation. On the other hand, to declare that such events are due to the operation of the laws of nature, and that God has nothing to do with them, is to leave man without a God in the very time when man needs him most. If the Almighty cannot control the forces of nature, if at least he cannot give man warning beforehand of impending disaster, he is not a God to whom one can look as to a present help in time of trouble. It is neither by imputing to God the indiscriminate harshness in administration of the one view or the poverty in resources of the other that faith in God can find support in time of adversity.

The real questions which we have to consider in the face of such terrible experiences are, Would life be better without them? Doubtless it would be easier, pleasanter, more agreeable, but would it be truly better? If the object of life is to produce what men generally regard as happiness, it is very ill adapted to its end. But there is something very much better than happiness to be secured—namely, character. That something higher we all wish for our children, and we do not hesitate to employ pain at times to confer it upon them. In our higher moods we desire this something better for ourselves, and in our highest see that pain is necessary to develop it. Consider what qualities of character the Galveston disaster has evoked: what generous sympathy with the sorrowing; what forth-putting service for their succor; what self-sacrifice in heroic endeavor by men and women laboring for the injured and the dying; what illumination of commerce in the agreement of merchants at a distance to extend the credit of those bankrupted by the disaster; what higher life infused into government, promptly employing its resources to feed the hungry and shelter the houseless; what spirit of courage in the citizens themselves, resisting the temptation to faithless despair, and proving their inextinguishable spirit of manhood in their brave resolve to rebuild the city, re-establish its commerce, and reopen their gateway to the breadstuffs of the Southwest.

And it must be remembered that such disasters not only give occasion for the manifestation of these and kindred virtues, they create them. There could be no generosity in life if there were no need of gifts, no sympathy if there were no sorrows, no courage if there were no dangers, no patience if there were no burdens. One has only to glance in review over the pages of history to see that those epochs which have been characterized by undisturbed prosperity have cultivated the vices of indolence, ease-seeking, pleasure-living, and self-centering; and that the epochs of stress and storm have cultivated the virtues of heroism, unselfish service, dauntless endeavor, courageous persistence, glad self-sacrifice. One has only to look about among the circle of his acquaintances to see that the noblest spirits are not those that have been coddled in the lap of luxury, but those that have acquired courage by confronting peril, strength by great endeavors, and generosity by having to bear the burdens of others who were dependent upon them.

We are not shut up to believing either that God has nothing to do with such phenomena of nature as cyclones, or that they are the signs of his wrath or his just displeasure. They are necessary means of conferring on man the greatest virtues; at least we can conceive no better means by which certain virtues could be bestowed than by great disasters. The theological question, What is God's relation to them? it may be difficult to answer, but it is not

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difficult to answer the practical question, How can we get the highest gifts from such unpromising sources? The greatest disasters become beneficent when we make a beneficent use of them. Whether they drive us to despair or summon us to an unconquerable spirit of hopefulness, drive us in upon ourselves in the selfishness of sorrow or call us out from ourselves in unselfish sympathy and service, terrify us into chronic cowardice, or inspire us with a courage we never knew before, depends upon our own wills. If we mix the cup of sorrow with the spirit of our own indomitable faith, we shall always find in it something far better than happiness. He who thus sees in what men call the disasters of life envoys of heaven bringing in their hands God's best gift, Godlikeness of character, will understand what Paul means by the declaration, "All things work together for good to them that love God, to them who are the called according to his purpose." He means, not that God has a chosen few to whom he promises what men call the good things of life, but that those who, inspired by their love for God, see life as he sees it, have power to take the highest good from the hands of the greatest evils; they make all things serve the divine purpose because in all experiences they are at one with the divine will.

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# The Books that Nourish

In Mr. Mabie's last Shakespeare article he speaks of "Plutarch's Lives," and the "pasturage of noble minds" Shakespeare found therein. That quotation led me to wonder if there is any book that tells somewhat fully and accurately of the places in which noble minds have found pasturage. If so, I judge that The Outlook can tell. B. F. B.

There is probably no book in which the sources of nourishment which have sustained great spirits are indicated and set in order; such a book might be made by a wise and experienced reader, and could hardly fail to be deeply interesting, if not actively inspiring. The "pasturage of noble minds" must now be found by consulting a great range of biographical literature. It is significant that one rarely reads the life of a man or woman of creative energy without coming, early in the story, upon a record of special service rendered at a critical moment in intellectual and spiritual development by some book or books of power. Few men and women come to clear consciousness of their own individual freedom and responsibility without the aid and fellowship of some one who has traveled the same road and left a record of experiences by the way. The art of living is so difficult and so exacting of many kinds of skill that few men develop it with any power or originality without the guidance of the great spirits who have made themselves its masters.

No man of deep and creative nature can unfold what is in him without the fellowship of men of kindred aims and experiences. The great man owes more than the average man to his fellows because the measure of his greatness is the measure of his need and his capacity to assimilate the knowledge, the inspiration, and the fruitage of those who have looked into life and recorded the results of their searching. The man who strives for originality by shutting himself away from the rich deposit of spiritual experience in those books of the race which constitute, in large measure, its accumulation of spiritual wisdom and power, violates one of the fundamental laws of development, and condemns himself to a meager and impoverished life. The great minds need to be greatly nourished. Homer, Dante, Shakespeare, Milton, Goethe, Tennyson, Emerson, must have rich pasturage; and the places where they fed their souls are the places where life is to be found.

Men need contact with the finest spirits for inspiration and for nourishment. There comes an hour in the lives of most men and women of spiritual insight and of intellectual freedom when a light held upon the path by another hand is of immense importance. Such a light suddenly shining into an uncertain and confused mind, dumbly conscious of power but ignorant of its right uses, has often proved the decisive factor in a great career. Such a moment came to Keats when he read the "Faerie Queene" for the first time, and knew that he was to be a poet; to Johnson when he found a copy of Petrarch in his father's book-shop; to Browning when the early poems of Shelley came into his hands; to Goethe when Shakespeare came in his way and he

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found the tragic life of the race illustrated with matchless insight and enchanting beauty.

The most practical minds need this kind of help quite as much as men of more sensitive and imaginative nature. Franklin has left on record his sense of advantage received from Plutarch's Lives, in which he "read abundantly;" and he tells us that a book of De Foe's and Dr. Mather's "Essays to do Good" had an influence on the principal events of his life. It is impossible to touch the hem of the garments of great thinkers, artists, poets, or men of action without being vitalized and nourished. "I cannot even hear of personal vigor of any kind, great power of performance, without fresh resolution. We are emulous of all that man can do," writes Emerson. "We cannot read Plutarch without a tingling of the blood; and I accept the saying of the Chinese Mencius, 'A sage is the instructor of a hundred ages.'"

This is the highest use of biography, and explains Dr. Jowett's remark that in the future morals will be taught by the use of biographies as text-books. It is because Plutarch's material is so vital that he has so deeply impressed many of the greatest men and women. His manner is delightful, and his personality full of interest; he had the insight and the quality of the born writer, or his books would have been mere storehouses of facts; but no delicacy of skill in characterization and no charm of style could have given him the influence which he has exerted for many centuries if he had not dealt with material of the most enduring interest. No man has ever put greater range of experience, wider variety of character, or richer and more striking examples of energy, force, genius, between his pages than the great biographer who, more than any one else, has made antique life live before us.

He has fed men of imagination like Shakespeare, men of action like Napoleon, and men of meditation like Emerson, because he opened a record of life in so many fascinating phases, in so many searching influences, in so many heroic actions. A boy can dream of few great achievements which some of Plutarch's men have not made their own. Lockhart's life of Scott, Trevelyan's lives of Macaulay and of Charles James Fox, Boswell's Johnson, Stanley's account of Arnold, Mrs. Kingsley's story of her husband's career, the biographies of Washington, Lincoln, Lee, Emerson, Phillips Brooks—to select a few from the biographies accessible to American readers in their own language—are full of the stuff which nourishes men and women of force, courage, and nobility.

Biography has the qualities of reality and of concrete illustration; it is history in episodes and chapters; it has, therefore, the force and the authority which facts carry with them. But biography must be supplemented by works of the imagination if the richest pasturage is to be found. For this reason, among others, the Bible has fed more men and women, in the Western world at least, than any other book. It appeals to minds of every order; to the practical and to the imaginative spirit; it presents a great array of facts and a great array of truths. Every kind of noble pasturage can be found between its covers; and its service in vitalizing, inspiring, sustaining, and developing the best in men will increase to the very end of time.

If to the Bible be added the greatest works of the greatest races in literature, the range of rich pasturage is almost illimitable. Books are studied to-day with fuller knowledge, keener vision, and more patient thoroughness than at any earlier period, and it is no assumption to say that we know more about them than our fathers knew. It is doubtful, however, if we know books any better than our fathers knew them. Shakespeare knew Plutarch better than the most learned modern editor of the Lives, though he knew far less about them; Emerson knew Plato better than many of the great philosopher's commentators, though he knew far less about the structure of the Dialogues, their relation to the thought of the times, and their specific contributions to our knowledge of the Greek mind. The real test of our knowledge of a great book is the extent to which we get nourishment from it. To feed upon a book we must come into vital connection with it; otherwise we cannot assimilate what it offers us. Homer, Plato, Shakespeare, Dante, Browning, are most intelligible to us when we take from them in largest measure inspiration and nourishment.

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# The Coal Miners' Strike

By a Staff Correspondent

THE MINERS' GRIEVANCES

ON reaching Hazleton, the center of the conflict in the anthracite mining fields, I went at once to the headquarters of the President of the United Miners, to whom I was introduced by a letter from the Secretary of the United Garment-Makers of New York. I found him a man about thirty-five years of age, with an attractive face. It was, as a Catholic miner at McAdoo afterwards expressed it, almost typically the face of a priest. The Catholic miner's comment was, "I fell in love with him at the start." My own impression was also an unusually favorable one. When he talked with me, this favorable impression increased, for he had the rare good sense not to overstate his own case. In this moderation, however, he was not supported by most of the men gathered in the room, and when I turned from the general aspects of the strike to the local conditions, and was referred by President Mitchell to the men about him directly employed in the anthracite mines, I heard for a few minutes nothing but extreme instances of extortion and oppression. For example, men told me of cases where they had mined seventy carloads of coal in a month, and had been docked twenty, receiving for these no payment at all, though the coal in these cars was not dumped in the bank of waste but run through the breakers the same as other coal. This statement was only valuable as a suggestion of one of their grievances. Such cases had probably occurred. But when, later, I got ordinary miners to say how much they as individuals were generally docked, the proportion was usually from two to five cars out of seventy. Nevertheless, a point remained. It was a question of judgment as to how much slate and how much dirt there were in each car, and the fact that only the boss paid by the company inspected the cars left the men subject to arbitrary treatment. They asked the permission to hire a representative of their own, who also should pass judgment upon the cars along with the representative of the company. By this means the equal and the fairer treatment of all individuals could be secured.

The grievance of docking, however, was far from being the most serious of which the miners complained. Every change that had been made in the coal-mine during the last twenty-five years, they said, had made their condition worse. "The companies," said one of them, "complain that everything is changed, but don't seem to realize that the miner has not got the benefit of any of the changes. Twenty-five years ago all the coal that wasn't up to the 'nut' size was waste. The companies got nothing for it, and the miners got nothing for it. First the companies got to selling coal of the 'pea' size, then the 'buckwheat' size, then the 'bird's-eye' size, and now the 'canary-eye' size. They are getting to use the very dust. All this coal in the dump-banks really belongs to the miner, as we dug it out and got no pay for it on the ground that it was worthless. But if our children go to picking those banks to get coal for the winter, they are charged with larceny." The selling of what used to be waste made up to the companies for the increased cost of the deeper mining, but the men had no gains to offset their losses. Wages had come down, work had slackened, and petty extortions had increased. Since 1897 the bituminous miners, under an agreement made by their organization with an organization representing all the operators from the Alleghanies to the Mississippi, had their wages advanced forty per cent., but the unorganized anthracite miners had received hardly any advance at all.

When I tried to get a statement from the men as to the average rate of wages, I was for some time baffled. Some of them were inclined to think that there was no average rate, and their view of the case had a great deal of truth in it. A "miner," as distinguished from mine laborer, is generally a small contractor. He pays the laborer who helps him, and when there is relatively little work to do, his own monthly pay will often fall to less than twenty-five dollars. In other months, when



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the mine is being rushed, his pay may run to seventy-five dollars. One Hungarian miner brought me his pay slips for a couple of years, in a mine where he no longer worked, and from whose boss he had nothing to fear. The slip published below is for one of his best months:

No..... Hazleton, Pa., Nov. 30, 1897.

M——

IN ACCOUNT WITH A. PARDEE & CO.

| | | |
|---|---|---|
| *By Balance:* | | |
| " 69 Cars at $1.18 C R..... | | $81 42 |
| | | $81 42 |
| *To Balance:* | | |
| " Powder..... | $13 75 | |
| " Cutting Timber..... | .... | |
| " Smithing..... | 38 | |
| " Labor..... | 30 75 | |
| " Rent..... | 4 50 | |
| " Coal..... | .... | |
| " Merchandise..... | 7 49 | |
| " Board..... | .... | |
| " Doctor..... | 50 | |
| | | 57 37 |
| | | $24 05 |

The men in the Miners' Union simply ridiculed the widely published statement that they were receiving an average of forty or fifty dollars a month. Upon this point their position received authoritative support from the report published that very day by the Pennsylvania Bureau of Mines and Mining. During 1899, says this report, there were 140,000 persons employed in the mines, who produced 54,000,000 tons of coal—or less than 315 tons per capita. Operators nowhere claim that the total wages aggregate a dollar a ton. In fact, a dollar a ton was the estimate made to me by an official of the Lehigh Valley Company when he was stating his side of the case as strongly as possible. Another operator told me that his wage bill averaged sixty cents a ton. Ninety cents would be a high estimate of the average cost of mining coal of all sizes, and if the average product per employee is 315 tons, the average wages would not exceed $285.[1] The claim of the Miners' Union that their wages did not average more than $240 a year was a great deal nearer the truth than the statement of the operators that they had been paying forty and fifty dollars a month. In fact, the miners hardly misstated the situation at all, for the wages paid them are not net wages. They have to provide their own tools and pay for sharpening them; they have to provide their own oil; and, above all, they have to pay for their own powder. The State report showed that, on the average, one keg of powder was used for every fifty tons of coal mined. As the miner is compelled to pay $2.75 a keg for his powder, this item alone covers a reduction of six per cent. in the average wages.

The overcharge for powder, as has been previously stated in these columns, constituted a grievance second only to low wages. The very powder for which the anthracite operators were charging $2.75 a keg was sold to the bituminous coal miners for $1.25—even this price giving a liberal profit to the operator. The so-called "agreement" of 1874, fixing the price at $2.75, was an agreement with organizations long since dead, with reference to conditions long since past.

### AN OPERATOR'S GRIEVANCES

The first day I spent with the men—the morning at Hazleton, the afternoon at McAdoo and Silverbrook, and the evening at Jeddo. I was especially interested to see McAdoo, as it has the name of being the worst hotbed for trades-unionism and strikes in the whole district. When I visited it, I found that its distinguishing peculiarity was that nearly all the miners owned their homes—having secured them through years of punctual payments to a building and loan association. Owning their homes, they had a sense of independence not possessed in the other towns where the companies owned mines, stores, and houses, with the power to cut off credit at once and evict on a few days' notice. All through these districts, wherever the men are best off they are the most ambitious and determined to better their condition, and wherever they are most ground down they are least disposed and least able to protest. The only partial exception to this rule was where kindly personal relations with the employers modified the disposition of well-paid men to demand better pay. The conspicuous illustration of this was at Jeddo—the mining town belonging to the firm of G. B. Markle & Co. I visited this town chiefly because it had been the scene of the now

[1] Since writing the above the writer finds in the census of 1880 the statement that wages per ton averaged 79 cents in the anthracite fields. If this average still holds, the mine employees in 1899 averaged but $250 a year gross.

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famous debate between the head of the company and President Mitchell, of the Miners' Union. I reached it at the close of another and much smaller meeting of the miners at the village school-house. The miners who remained in the building talking over prospects were young men and boys—all full of strike. Never have I heard striking employees speak so well of their employer. "Markle is a gentleman," said one of them. "His is about the only company store that doesn't rob the men," said another. So far as he was concerned, they hated to join the strike, but they wanted to stand by the other miners so as to get better conditions for the whole district. Only when questioned about the contract with Mr. Markle to submit all grievances to arbitration did his men show any resentment. The contract, they said, was made fifteen years ago, and though it was in the book where all employees registered, most of them had never read it. At the time of the Lattimer massacre, they said, three years before, they had presented grievances, and Mr. Markle had said nothing then about arbitration. He had merely said that he would furnish powder at cost if the men would accept a cut of nearly ten per cent. in wages. They did not feel that this agreement was binding. It was merely pushed to the front to disorganize the strike. If the strike failed, Mr. Markle himself could not give them much better wages than his competitors.

The next morning I drove out to Jeddo to meet Mr. G. B. Markle, and, fortunately, found him disengaged. His personal influence with the men had brought a good many of them back to work, and he was naturally in good spirits over the situation. When I tried to talk with him about general conditions in the mining regions, he said that he was concerned only with conditions about Jeddo, and regarding these he was glad to tell me and show me all he could. This was manifestly a sincere assertion—his sincerity being illustrated by his bringing me the August pay-rolls for me to examine at my leisure. About fifty dollars net seemed to be the ordinary figure for that month. As to the exceptionally good condition of his houses I did not need his statement, as I had seen that for myself as I had driven up. Most of the families occupied four-room dwellings which were in good order. When any of the employees were sick, said Mr. Markle, they were cared for by trained nurses—a force of three being constantly employed at his wife's instance. In each village there were club-rooms—one of which I afterwards visited—where the men could meet for any kind of social enjoyment, gambling and drinking being the only things prohibited. In the schools also Mr. Markle took justifiable pride, and when I visited one of these I found that the spirit of the school was good, and that there was not the overcrowding customary in the mining region. In short, local conditions were better than I had seen elsewhere, either during the present visit or during a longer one two years ago. I did not wonder that Mr. Markle was ready to have them thoroughly investigated, or that news-gatherers who are hostile to the miners have tried to concentrate public attention upon the situation at Jeddo, and ignored the fact that the Markles employ but 2,800 miners out of 140,000. When Mr. Markle spoke of his agreement with the men to submit all differences to arbitration, he stated that when his firm submitted it in 1885 it took a long and perhaps unprecedented step toward the preservation of peaceful and just relations between coal operators and their men. "When President Mitchell advised the men to break that agreement, he advised them to confess that the contract of Jeddo miners was not worth the paper it was printed on."

Mr. Markle believed that President Mitchell had virtually confessed that his demand for general arbitration was insincere. "A general agreement," he said, "is as impossible as for water to flow up hill. . . . The conditions at the different mines are too different to permit it." When I asked how, then, it had been possible for the bituminous coal miners to make an agreement with operators covering all the fields from western Pennsylvania to the Mississippi, he said that the mining of bituminous coal was altogether different from the mining of anthracite. The only point made by President Mitchell to which he conceded any force was Mitchell's declaration that extortionate freight rates were at the bottom of the anthracite coal difficulties. Mr. Markle did not admit the full truth of this declaration, but

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he did admit that the freight rates on anthracite were unreasonably heavy. As regards company stores, he would not discuss their operations elsewhere, but pointed out that his store received orders from men not employed in his mines. Although he conducted a company store, he did not violate the law, since the Pennsylvania statute only forbade mining "corporations" to operate company stores. His company was merely a firm. As to the semi-monthly payment of employees supposed to be required by law, Mr. Markle pointed out that the law simply required such payments "on the demand" of the men. None of his men ever demanded to be paid twice a month, and he denied that they would have been discharged if they had made such a demand. This last point was the only one made by Mr. Markle in reference to local conditions which any of his men afterwards disputed. All the men, they said, would like to be paid twice a month, but no one dared demand it.

### THE ROOT OF THE DIFFICULTIES

On my way back to Hazleton I drove through another town in which the operatives seemed to be exceptionally well cared for. This was a place called Drifton, and here also the owners of the mines —the Coxe family—still reside. There is a great difference between a mining town owned by residents and towns owned by absentee landlords and managed by agents. In the former human relationships enter, while in the latter commercial relationships absolutely control. The town of Lattimer, which I also passed through on my return, was an extreme illustration of the commercially managed town. In another place where I stopped on my way back, I found a former tax-collector for the district, and learned the truth of the miners' assertion that all through these regions the propertyless classes pay a considerable part of the direct taxes. Even in Jeddo the absolutely propertyless miners and laborers pay about one-third of all the direct taxes, their year's wages being assessed as property; and at Lattimer the propertyless miners pay about two-fifths of all the taxes. These relics of feudalism, however, hardly deserve attention in trying to get a view of the general situation. What I cared most to learn when I got back to Hazleton was the miners' reply to the assertion that a general agreement by arbitration is impossible. Upon this point the Secretary of the Miners' Union admitted that such an agreement was more difficult for hard-coal fields than for soft-coal fields, but urged that the difference was simply one of degree and not of kind. When a certain vein is taken as a standard, he said, the payment in other veins could be graded according to their relative thickness and the time required in getting out the coal. The agreements which the miners have had for the last three years in the soft-coal States have involved individual instances of hardship, but it has always been easy to settle these local disputes by mutual concession and arbitration. The same thing could be done in the hard-coal fields if the railroads would agree to arbitration.

The conflict centers in the attitude taken by the railroads. These, the men know, own 72 per cent. of the anthracite fields, and by charging for the shipment of hard coal three times as much as railroads usually charge to ship soft coal, the roads make it impossible for any of the operators to grant their employees the advances which the union has secured for the soft-coal miners in the West. The strike, therefore, is a strike against the extortion of the railroads, and the miners wish public attention concentrated upon this point. Here the facts which they put forward are absolutely incontrovertible. The Lehigh, the Reading, and the other hard-coal roads charge twice as much for hauling anthracite as the soft-coal roads such as the Columbus and Hocking Valley or the Chesapeake and Ohio charge for freight of all classes. Coal is notoriously the cheapest kind of freight to handle. The charge for hauling anthracite could be reduced one-half and still leave an excessive margin. The reduction of one-half would mean 70 cents a ton to be divided between producers and consumers. This would mean that hard coal would find an increased market at lower prices, and that the miners in the anthracite regions could find steady employment at wages as high as have been secured for their organized fellow-workers west of the Alleghanies.

C. B. S.

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# Woman at the Paris Exhibition[1]

By Th. Bentzon

ONE may say that, at the Exhibition of 1900, woman, both as inspirer and executor, is admirably represented in the arts and industries and makes herself felt in every manifestation, whether great or small, of modern progress. From the threshold she invites you, in the form of that gigantic Parisian who, placed above the gate of honor at the Place de la Concorde (where there are thirty-two entrances), extends a welcome to visitors. Dressed in the latest fashion, coiffed with a small cap which is nothing more than a copy of the ship that appears on the arms of Paris, she rises to a height of one hundred and fifty feet from the ground, greeting the whole world with an untiring gesture which, when the sunshine fades, is illumined by the varied reflections of electric light.

Enter! Throughout the vast extent of the Esplanade, the Champs de Mars, the Champs Elysées, and the Trocadéro, you will not find one spot where woman has not added in one way or another to the brilliancy and the interest of the fête. From a picturesque point of view alone, all the old costumes (now, unfortunately, seldom to be found in the various provinces) worn by the attendants at the counters and cafés enliven the great galleries of the Palace of Agriculture and Food, where the different products of France are classified according to the regions they come from. Hebes in Norman and Breton coifs pour out the cider and *poiré*. Peasants from the respective localities serve at the Flemish dairy, at the hostelry of Poiton, etc.; and, in the same way, Japanese women, in their own especial domains, offer you *saké*, the rice-wine, while Cinghalese at the Ceylon pavilion bring you tea, and the Algerians prepare *houskouss* behind the overhanging draperies of Moorish houses. Carpet-weaving is carried on before your eyes by other Orientals, crouching down by their looms; and in the Swiss Village you see the women of St. Gall, Berne, etc., making embroideries and laces. Sometimes the foreign and provincial visitors seem to contribute to this exhibition of women from all countries, as in the case, for example, of two hundred Boulognese who landed together one morning at the foot of the Eiffel Tower, with their white caps like halos, their immense earrings, their gold chains, and their closely folded fichus. Two generous ship-owners of Boulogne wanted to assure these sailors' wives and daughters a holiday from the factories where they make nets and salt and pack the fish. Our famous "James," of the Halles, gave them a welcome; they were offered bouquets, toasts, a fine luncheon, which the poor fisherwives, who had never traveled before, and who found themselves suddenly transported among the united wonders of the entire earth, will remember for a long time to come.

Queens and princesses have played their rôle worthily in the Exhibition of 1900. The amusing collection of smaller national Russian industries, objects manufactured for the most part by the peasants in their homes—was this not organized under the patronage of the Grand Duchess Elizabeth? The name of the Queen of Roumania, Carmen Sylva, is attached, in the pavilion of her people, to a magnificent illuminated manuscript Gospel, the work of this sovereign, writer, and artist. In the monument of fifteenth-century style which shelters the Italian products there are some admirable samples of the lace industry, whose brilliant revival is due to the patronage of Queen Marguerite; and if the Spanish Pavilion surpasses all others in the Rue des Nations for artistic splendor, it is because the Queen lent the incomparable collections of tapestry belonging to the Crown; with the pieces of historic armor from the Armeria of Madrid, they form an *ensemble* unique in its severe

[1] The first article in this series was published in The Outlook for September 8. It dealt with the Industrial Side of the Exposition, and was written by Robert Donald, editor of the London "Municipal Journal." "Religious Aspects of the Exhibition," by Charles Wagner, was published in the issue of September 15. Other articles will be: The Social Economics Exhibition (illustrated), by Dr. W. H. Tolman, Secretary of the League for Social Service; Educational Aspects, by Howard J. Rogers, Director of Education for the Commissioner-General of the United States to the Exposition; The Historical Element, by the Rev. W. E. Griffis, D.D., author of "The Mikado's Empire," etc., etc.; and The Pictorial Side of the Exposition, by Mr. F. Hopkinson Smith, illustrated by the author.



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and majestic beauty. It is a great and well-deserved success. When I said so to a clever Spanish lady, she answered, with a sigh, "Yes, it is indeed the splendor of the past; but as to the present, if we only want to find a writing-table, why, we must go to the pavilion of the United States!" But this is a parenthesis.

In the Rue de Paris, the street of amusements and diversions, there are perhaps even too many women peopling the innumerable small theaters where native songs are sung in different languages, with the costumes, the decorations, the surroundings *ad hoc*, and where the long-ago dances of France alternate with comedies and farces. At the Palais de la Danse proper, one can make a study of comparative choreography—Greek, Hindu, Spanish, English; one can learn about all sorts of dances—war dances, religious dances, Druidical dances, dances of the Renaissance, and I know not what; and the attractive history is embodied by a legion of pretty women. Andalusia, with a building faithfully copied from Cordova and Toledo, presents us with real gitanas; the Egyptian women have made a furor on their own ground; a Parisian, Cléo de Mérode, has glided in among the authentic Hindo-Chinese, and one would have difficulty in recognizing her under the disguise that extends as far as her face; Loie Fuller has kept her prominent place; and in the theater that bears her name we have been able to applaud the great Japanese actress Sada Yacco.

The fact is that no country, no epoch, has been left without its women representatives; and everywhere the peculiarity of the types, the strangeness of the costumes, add to the reality of the scene.

Speaking of costumes, let us notice briefly the Palace which has been dedicated to them on the Champs de Mars, through the care of the great dressmaker Félix, who had as aids an archæologist, M. Gayet, and several well-known men artists, together with a host of intelligent women collaborators. It represents the history of dress throughout the ages, from the Gallico-Roman times to the present day, with scenes borrowed from the Middle Ages, feudal times, the Renaissance, the reigns of Henry IV., Louis XIII., and Louis XIV. and their successors, passing by the Revolution, the Directory, and the Empire. A semi-obscurity, lighted by electric lamps, lends an appearance of reality to the figures which compose it. And if these manikins seem to be alive, one is surprised to find, on the floor above, people in flesh and blood chosen among the prettiest of women to play the same rôle; they make real a reproduction of the wooden galleries in the Palais Royal, with the gay open booths that bordered them. Milliners, perfumers, and other grisettes of the times are replaced by their modern sisters dressed to perfection. Not the least interesting part is the résumé of fashions from 1867 to 1900, which represents all the transformations of beauty and dress during this still recent period. The women laugh as they recognize themselves, so different from what they now are. When you have completed the study begun at the Palais des Costumes by a review of what the Palace of Decorative Arts and Furniture of All Times offers—things borrowed from the most aristocratic collections, where one passes from a salon of the Second Empire to a Louis Philippe bedroom, from a Directoire apartment to the chamber of Talma, the famous actor—you will be better posted than by any amount of reading on the changes of taste in France. The most ancient things, Louis XV. and Louis XVI. furniture, and costumes as well, are those which have aged the least.

Woman's triumph is in the Petit Palais on the Champs Elysées, which I may, without fear of being accused of favoritism, praise as the gem of the Exhibition. The masterpieces of retrospective French art are heaped here, for the most famous collections have sent a tribute, and the church treasures have journeyed from all corners of France. How, in speaking of women, could one omit the hundreds of marvelous Virgins in wood, in stone, in ivory, works of the thirteenth, fourteenth, and fifteenth centuries, besides which the vulgar religious imagery of our days suffers keenly by comparison? This is the first time the celebrated Virgin of Villeneuve-les-Avignon has faced any public but that of her own province, and, religion aside, the least Catholic should feel tempted to kneel before this marvel of a naïve art inspired by faith. So near to it, although it is in reality at the antipodes, the delicate art of our eighteenth

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century has said the last word on grace and elegance, seeming to defy all future creations of inventive genius in the way of furniture and bibelots. And there woman again, such as Rosalta and Mme. Vigée Lebrun painted her, is enthroned like a goddess. It is to her that all is dedicated—these sleighs, these sedan chairs, these thousands of bonbonnières, of snuff-boxes, of needle-cases, of tablets, of smelling-bottles, of enameled watches, of delicious nothings over which collectors quarrel.

To describe the part taken by women of all countries in the exhibition of clothes seems useless. The art of dressing has never been manifested with so much brilliancy, and, in spite of several men's names among dressmakers, the art is still chiefly feminine. In the galleries of decoration and furniture the modern styles have many women interpreters.

The artificial flower industry has become, under the small hands consecrated to it, an art that defies nature. And women have not only invented pretty trifles; a dozen patents have been awarded them during the last year for various inventions in the way of chemistry, mechanics, and agricultural implements. It seems that nearly half of the national work done in France in almost every branch of trade and industry is done by woman.

But perhaps I should have begun by hunting for her in the palace that bears her name—a white pavilion, handsomely built, situated on the Champs de Mars. The interior decoration is gay and fresh, large rooms furnished with comfortable seats, small tables scattered here and there, permitting the visitors to install themselves and write, or consult the French or foreign newspapers, or read the works signed exclusively by feminine names arranged in an especial bookcase. On the ground floor in the hall there are some good examples of statuary, although our celebrated women sculptors, Mmes. Bertaux, Itasse, Syamour, etc., prefer entering into combat with the men at the Palais des Beaux-Arts. The walls are lined with cases containing all the most varied specimens of needlework and of small decorative art, all arrayed upon Lyons silks of harmonious colors. Still on the ground floor are to be found restaurants and cake-shops, where one can be refreshed while listening to excellent concerts, given at certain hours, of ancient and modern music. On the first floor adepts in a charming art which has grown less fashionable since the reign of photography—miniature-painting—exhibit a number of portraits. Here also those curious about statistics may find again the charts which appeared at the World's Fair, where they attracted much attention. These ingenious charts show not only the number of French women engaged in each profession, but also the proportion of married women, of mothers, of widows, of deaths in each department of France—a long, precious list of information concerning our army of women working in all fields. The compiler, Mme. Pégard, who for years has not ceased taking the lead in enterprises of which the "Society for Protecting Women Emigrating to the French Colonies" is certainly not the least interesting, has just been decorated with the Legion of Honor, a recompense given also to two other women, a scientist, Clémence Royer, and a writer, Daniel Lesueur.

In the gallery of paintings one exquisite picture is especially noticeable, by Mme. Demont-Breton, the foremost of our women artists to-day. "The Divine Apprentice" shows us the Holy Family at work; it is marvelous to have lent to this subject, which one might think exhausted, a revival of originality, simple and profound. And Madeleine Lemaire has sent some of her flowers, and Mlle. Klumpke a very good portrait of Rosa Bonheur. The æsthetic jewelry of Mlle. de Montigny, translucent enamels curiously set, is admired in a case at the end of the picture gallery.

The Palais de la Femme contains also a theater whose programme changes hourly under the skillful direction of Mlle. Thénard, from the Théâtre Français. Ballets, shadow pantomimes, tableaux, succeed each other with rapidity, and a troup of children actors give a representation twice a week for young people.

All is gay, graceful, and elégant in this tiny palace. One must not seek there, however, as I said before, manifestations of so-called great art; these are to be found in those parts of the Exhibition that are open alike to men and to women, who never gain anything by being separated.

Among the foreigners Mlle. Breslau, of

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Switzerland, and Mme. Waalgren, a Russian, are greatly admired; still more so the portraits of Miss Cecilia Beaux; they are certainly worthy to figure among those of her most eminent masculine fellow-artists, which is saying a great deal, for the United States exhibition of paintings is extremely interesting. It has succeeded perfectly in proving, as it set out especially to do, that since 1889 American art has become greatly emancipated from foreign influences and has begun a career which is wholly its own, which assures it the position of a truly national art.

I want here to repeat the flattering testimony of an artist well known for his beautiful landscapes, Iwill: "Often in our yearly exhibitions I think, at the first glance before some work that strikes me by its especial character, its personal note, 'This must be an American picture,' and on investigation it seldom happens that I am mistaken." Iwill must have found this character, so expressive of a certain ideal, in the portrait by Mrs. Sarah Sears entitled "Romola"—an American Romola, an interesting type of the coming woman, who, her head held high, her heart silently crushed, looks back with sorrow, with pride, thoughtfully and somewhat disdainfully over what she has renounced of the past.

It is in the class of charities and education that one meets woman with the greatest pleasure. The realms of letters, science, and art, and of pedagogy, are full of her good work which it would take many days to appreciate; it is easier to glance at once at the share, however important it may be, which she has taken in philanthropy and public aid.

The French exhibitors have done all they could to make attractive these rather severe rooms by collecting various elements of interest. Nothing could be more curious to a foreigner, for example, than the comparative exhibition of the Children's Aid Societies now and formerly. The organizer, Mme. Armand Landrin, general inspectress of the children's departments, will show you the rooms of the asylums in the sixteenth century, when there were only two especial shelters for children, so that the poor creatures of all ages were mixed together pell-mell. The Sisters of St. Esprit received the infants left out under the porticoes of the churches, where a cradle or basket awaited them, the first evidence of humanity to protect their little bodies from the cold of the stone steps. Next came the revolving receptacle, thanks to which the baby was promptly introduced into the asylum, without its mother being obliged to reveal her identity. Opposed to the necessary inadequacy of the first shelter offered to children by charity is the admirable modern organization of public aid, with the model of a *biberonnerie* (a laboratory for the sterilization of milk), the rooms for consultation, for the distribution of medicines, for preparing the baths, etc. You may compare the bringing up of children from the long-ago swaddling-clothes to the innumerable instruments of torture that could still be met with forty years since in the country, the small parcel of life being hung against the wall for safe-keeping, or placed in a rolling carriage to learn its first steps. The headband which deformed the head under pretext of molding it advantageously, the stupid *bourrelet*,[1] the old grandmother remedies employed in days of ignorance, all are here to emphasize that progress has interfered to good purpose. One may visit corners suggestive of the Paris crèches, where a woman again, Mme. Marguerite Cremnitz, has superintended the reproduction of scenes taken from life. Manikins and pieces of furniture add to the illusion. All the other charitable establishments also exhibit.

It is well to speak, in this hasty review destined for America, of the important rôle played by American women in our Exhibition. They have given us evidence of really magnificent generosity and sympathy, in offering us the equestrian statue of Washington which will henceforth decorate the Place d'Iéna; they figured brilliantly also as representing the Daughters of the Revolution at the inauguration of the Lafayette Monument, deserving the praise of General Porter, "Women are found everywhere when there is a noble task to be fulfilled." Thanks to them, the American Pavilion has been constantly the hospitable center for charming reunions of the International Council of Women, founded at Washington in 1888. It has established a bureau of information concerning the nature and purpose of this Council, where every morning a

[1] Padded head protectors.

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representative stays to answer questions and distribute pamphlets treating upon the important subject of Internationalism, which the President, Mrs. May Wright Sewall, eloquently spoke of at the Congress of Works and Institutions of Women.

We touch here on the significant question of Congresses—a means of communication between women's organizations in all countries, affording opportunities for women to meet together from all parts of the world to confer upon questions relative to the welfare of the commonwealth and the family. The principal feature of the 1900 exhibition has really been the number and infinite variety of Congresses; at several among them women have taken a brilliant part; for example, in the Congrès du Patronage des Libérés much attention was given to Mme. d'Abbadie d'Arrast, Secretary-General for the Patronage of Prisoners, for her intervention in obtaining the grant that the direction and administration of the chief establishment for women should be intrusted to women managers, inspectresses, etc.; that even the medical service in the prisons should be confided to them. Doubtless this desire will not be realized at once, but it has already made a large place for women in prison government.

At the Agricultural Congress a French woman, Mme. Bodin, and a Russian, Mme. Czaplinska, pointed out the need of special schools where young girls may receive higher education in agricultural branches. Mme. Bodin is directress of one of the two dairy schools which exist in Brittany patronized by the State. In these establishments the young girls are received at the age of fourteen years; theoretic instruction includes the science of the dairy, domestic economy, hygiene and the care of the sick, the raising and fattening of domestic animals, veterinary practice, the principles of agriculture and apiculture; practical instruction includes the making of butter and cheese, keeping the farm and the house, cooking, sewing, washing, care of the barnyard, the beehives, etc. The plan of study is perfectly adapted to young country girls, and insures them a means of existence whether they go back to their families or exercise the profession of farmers, whether they take a position in the country or become teachers, as many of them do both in French or foreign schools.

Our housekeeping schools, like those at Rennes and at Nancy, our practical schools for commerce and industry for young girls like those which exist in Marseilles, Lyons, and other provincial cities, have a just reputation; and in the Agricultural School directed by Mme. Bodin there are Belgians, Russians, Norwegians, English, and even Americans. At the Congress of Commerce and Industry Mme. Daniel Lesueur, the well-known novelist, proved that the gift of imagination does not exclude a sense of the practical. In a very fine speech she lent herself toward proving that the impetus of feminine activity is one of the characteristics of our epoch, and that this evolution is determined by the action of economic, moral, and social laws which no one can escape. She demanded, where men and women are concerned, for equal work, equal salaries. At this Congress were also recounted the great services rendered by Mme. Malmanche, directress of the schools of commerce, not only to young girls by fitting them to earn their living, but to French commerce, which gains from their ranks many of its best employees. In many stores the money and bookkeeping are intrusted to them. And the list would be long to-day of women occupied in the administration of railroads, business establishments, etc.

This has all existed for years, but many people ignore it. It is well to proclaim it publicly in assemblies composed of men and women from all countries. It goes without saying that in the Congresses given up to education, both individual and social, women figure in great numbers very competently; at the Congress of Comparative History a Polish woman, Dr. Lisinska, took part in the midst of celebrated writers and authors; but it was at the Congress of Works and Institutions of Women that the progress accomplished in France by the woman's cause during the past few years was particularly noticeable. This international feminine assembly lasted from the 18th to the 23d of June, in the Palace where 129 congresses have succeeded each other. At it they read and discussed 230 reports in six days.

The programme, somewhat too exten-

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sive, perhaps, embraced philanthropy, social economy, legislation, moral education, social and individual; pedagogy, labor, arts, letters; sciences, divided into five sections, each one of which was presided over by a woman competent in the especial subject. Among the honorary Presidents, between Mme. Bogelot, who has consecrated her life to the prison work, and Mme. Jules Simon, widow of the illustrious man who, better than any one else, could talk of the working woman, figured a distinguished American, Mrs. May Wright Sewall. The President, Mlle. Sarah Monod, had necessarily a right to this title, by the impetus she has so long given to a work which paved the way, one may say, for the Congress—the Conférence de Versailles, of Protestant origin, where all questions relating to woman's lot are discussed. The Vice-Presidents were Mme. Coigues, historian and moralist; Mme. Blanc Bentzon, novelist and critic. The Secretary-General, Mme. Pégard, of whom I have already spoken apropos of the Woman's Palace; five secretaries for each section—Mme. Henri Mallet, a name high in the financial world and also in the leading charities; Mme. Kergomard, the eminent pedagogue; Mlle. de Ste. Croix, of the newspaper "La Fronde;" Mme. d'Abbadie d'Arrast; the Comtesse de Maupeou—all representing a mixture of religions and opinions of divers characteristics and great toleration. In her opening discourse, Mlle. Monod brought out the progress accomplished in twelve years by the woman's cause, the numerous successes that have crowned it; Mme. Bogelot next took the stand, uttering the wish that in every country there might be constituted a union of women who should keep themselves in constant touch with a great International Council of Women. The foreign delegates next spoke, the Germans distinguishing themselves by their command of the French language. It is certain that the great majority understood little of the discourses pronounced in foreign tongues, and it is for this reason that the paper of Mrs. Lawrence on the numerous Americans who for fifty years have distinguished themselves in literature did not reach all ears, and that Miss Addams, of Chicago, was especially applauded for what was already known of her work at Hull House. There was a charming speech from the Greek delegate, Mrs. Parren, who brought with her some flowers from the Acropolis.

Two Canadians, one French, Mme. Dandurand, the other English, Mrs. Hendrick, made known to us the customs of their country in its twofold aspect, which is so curious; the lamentable state of Armenia was placed before us by an Armenian, Mme. Berbéroff. Austria, Hungary, Russia, Sweden, Denmark, had appointed representatives, and hundreds of auditors met together as much at the sections which were held in the morning as at the public séances in the afternoon. Certain desires expressed, such as the abolition of the legal incapacity of married women, the management by them of their own property, the freedom to dispose as they please of the product of their labors, the equal rights of mother and father in all that concerns the children, the right of guardianship given to women, the founding of professional and art schools for women and scholarships for apprentices, the suppression of lucrative work by children under thirteen years of age, were the outposts set forth for excellent reforms. And notice that this Congress was organized by the most moderate of the believers in women's rights, by those who wish to keep to the scrupulous observance of religious and moral laws, and who hold that man and woman would be nothing one without the other, while their closer union, on the contrary, constitutes a harmonious being.

In the beginning of September, from the 5th to the 8th, a second International Woman's Congress was held, far more advanced in reforms than the Congress of Women's Works and Institutions. The President was Mme. Maria Pognon; the Secretary-General, Mme. Marguerite Durand, directress of the "Fronde." Conducted undoubtedly with more method and authority than the first, by professional women accustomed to the platform and to journalism, it was assured the support of a number of men belonging to the Government; the programme, at the same time concise and sensational, was of a nature to strike the imagination. Many working women were interested in it, and the question of syndicates was eloquently discussed.

No one can deny that the Congress of

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"Woman's Condition and Rights" has been a very brilliant one, full of life and boldness. But any foreign delegate of some discrimination will nevertheless recognize, if he has followed both Congresses, that the first one, by its very moderation, its timidity, perhaps, on certain points, was the just expression of the spirit among the masses of French women; however prudent it may have been in leaving aside the suffrage question, for example, it was entirely unanimous in demanding equal culture and instruction for both sexes. Let us add that in the presence of women doctors like Mme. Edwards-Pilliet, of lawyers like Mlle. Chauvin and Mlle. Popelin, a Belgian doctor of law, culture carried to the furthest limit did not seem in any way unpleasant.

The June Congress was criticised for having given too much place to the reading of reports and not enough to discussion. For our part we find that it was necessary primarily to inform ourselves on the condition of women all over the world in their respective countries.

The English who might have had much to say on the woman question were unfortunately conspicuous by their absence, although one of them who has become a French woman, Mme. Schmal, distinguished herself among the leaders by claiming independence for married women and the economic emancipation of working women.

It is not the first time that International Women's Congresses have met in France; they were held in 1878, '89, '92, and '96. But the governing powers did not sanction them; like the Catholic Congress which has been carried on this year at the same time with the others, they had no official character. They differed in this way, and in the enthusiasm with which women who formerly would have been horrified at similar discussions now display in running after them. Let us hope that clubs founded on the model of the International Council of Women in America will soon exist in all countries, and will achieve quietly, but with persistence, veritable victories in the domain of morals, legislation, pedagogy. It may be said that the Congresses have been the most brilliant evidence of the development attained and the importance acquired by women which we were able to discern in the Exhibition of 1900.

# Toward Dawn

By Clinton Scollard

Above the crestward-climbing pines,
  Above the dewy slopes of lawn,
Above the copse's coil of vines,
  I have gone up to meet the dawn.

I have grown weary of the night
  That from day's gold mine eyes debars—
Of seeing up the purple height
  Troop the processional of stars.

I yearn to mark the shattering beam
  Backward the gates of darkness throw;
I long to hear across my dream
  The wakening trump of morning blow.

Hark! 'tis the first bird-note!—and mark,
  Flushing the east, a crimson ray!—
Soul, from the girdling wastes of dark
  Go thou, too, up to meet the day!

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# The Life and Literature of the Ancient Hebrews

## XV.—The Message of Israel[1]

By Lyman Abbott

IN the new library building at Washington the artist has undertaken to interpret by symbolic figures upon the interior of the dome the several functions of the great nations in the world's history. Each great nation is represented by an allegorical picture with a legend underneath. The legend for Judea is "Religion;" for Greece, "Philosophy;" for Rome, "Administration;" for Germany, "Printing;" for America, "Science." The artist has perceived and interpreted a great fundamental spiritual truth—that to every nation God gives a special mission; that, as the Washington Monument was built, every State contributing a stone to its erection, so the kingdom of God is built in the history of the world, every nation contributing something; that in that great development of the human race which the scientists call evolution, and the Christian calls redemption, each nation has had some part to fulfill; that in that great progress toward what political economy calls democracy, and religious faith perceives to be the kingdom of God, every nation has some share.

The message of the Hebrew people appears and reappears in the Hebrew writers. The Bible is not merely an anthology of Hebrew literature. It is not merely a collection of various messages from prophets and apostles to the Church of the olden time—the Jewish—or the Church of the more modern time—the Christian. It is true, these prophets were messengers to the people of Israel; but they were more than that. They were interpreters of Israel to itself. It was their function to do what is the work of the prophet in all ages, to pierce beneath the mere temporary experience, the mere mask of humanity, and discern the innermost light of the soul, which is itself the life of God, and bring it to consciousness. There was a message of Moses and of David and of Isaiah and of Paul; but in all these messages, uniting them all and making them one great message, there was a message of Israel to the world, and this message of Israel to the world the Bible interprets to us.

The Old Testament, then, according to that modern conception, is the record of the message of Israel to the world; it is the literature of a people commissioned by God to search out, receive, and communicate to the world the answer to these four questions:

Who is God?

What is man?

What is the right relationship between God and man?

How can that right relationship be brought about?

This literature is, however, not primarily the expression of the common thought of the nation on these subjects; it is the expression of the thought of its great spiritual leaders. Often that thought is expressed in antagonism to the public sentiment; but the errors against which the nation's leaders inveigh are not primarily political or social errors, but religious errors. The people's errors and their right judgments, their beliefs and their disbeliefs, their virtues and their vices, all mark this nation as one pondering the problems of religion.

There are myths; they are the vehicle of religious truth. There are legends; they show how far back in the patriarchal age this people was pondering the problem of religion; how its very progenitor, Abraham, centuries before the nation was born, was puzzled by the question of God, and left his native land and turned his back upon all the unsatisfying idolatries that surrounded him, to see if he could find some better knowledge of,

[1] This closes the series of articles on the Life and Literature of the Ancient Hebrews, and presupposes that the reader of this series will include as a real though not formal part of the series the preceding papers on The Prophets.



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some better fellowship with, God than any which those idolatries furnished to him. This literature has folk-lore; the folk-lore shows us that the stories the mothers told their children were pervaded by the same spirit of faith in God and of humanity to man. It has lyrics; with possibly two or three exceptions, they are not love songs, nor patriotic songs, but songs of praise to God, or of penitence because of sin against him, or of sorrow because of exile from him, or of gratitude upon return to him. It has a drama of love; this drama is for the purpose of illustrating that loyalty of love which is the foundation of the family. It has a great epic drama; this drama deals with the relation of the soul to God in time of sorrow and of doubt. It has a romantic history; not that of a great nation, not that of the heroes of a great nation, but that of the way in which God dealt with his people and the way in which his people dealt with their God. It has eloquent though fragmentary orations; they are not political nor literary; they all deal with the problems of the religious life, social or individual. There is law; its foundation is in the preamble to the Hebrew constitution: "God spake all these words, saying." From the opening verse in the collection, "In the beginning God created the heavens and the earth," to the closing verse, "God shall turn the heart of the fathers to the children," these writings—law, history, legend, folk-lore, drama, lyrics, proverbs, oratory—have but one object: to give the answer of a divinely illuminated consciousness to these questions—Who is God? What is man? What is the right relationship between God and man? How can that right relationship be brought about? In the one conception of the Old Testament, thirty or forty men, unique in character, separated from all their fellow-men by their extraordinary gifts or their extraordinary privileges, from some high and unscalable mountain-top hand down to us a message, as the angel Gabriel was supposed to have handed down to Mohammed the message of God written on sheets of silk. According to the other conception, we see a great people climbing the mountain toward God. We see them sometimes in the light, sometimes struggling through the mists and the darkness; at times wandering to the right hand or to the left, at times halting altogether or falling back discouraged; now stumbling and falling, now getting upon their feet again and pushing on; we hear the voices of their leaders, rebuking, counseling, entreating, commanding, encouraging them; these voices rebuke, counsel, entreat, command, encourage us; and we dare to believe that where these men have climbed we too can climb, and that the God with whom they have talked on the mountain-top will talk to us also, though we, too, stumble and turn aside and fall, and sometimes forget ourselves and our God. These are the two conceptions of the Bible. It is idle to ignore the radical difference between the two. I accept frankly and unreservedly the second.

The message of Israel in answer to the four great religious questions is, first of all, that God is one. This now seems alphabetic; but for centuries after the prophet declared, "Hear, O Israel, the Lord thy God is one God!" no other people believed it. Philosophers occasionally held monotheism as an esoteric doctrine, but polytheism was the popular and dominant faith. Next was the message, God is spirit. And since only spirit meets spirit, only through the spiritual can man have communion with the Eternal, therefore deity is not to be worshiped by images or pictures or physical devices of any description. This, too, is quite plain to those who, brought up in a Christian atmosphere, regard the worship of idols as a curious folly of the past; but it was radical, extraordinary, revolutionary in the time when the law was first proclaimed—"Thou shalt not make unto thee any graven image." The third element in the message of Israel was its declaration that God is a righteous God. The difference between the God of Judaism and the gods of the surrounding paganism was not a difference of names; it was not that one God was called Jehovah and the other god was called Baal. It was this: that the other religions of the world worshiped force, because of fear, and this one religion worshiped righteousness, because of conscience. Hence, throughout the Old Testament history, until the very latest literature, there is scarcely a hint either of punishment or of reward in the life to come, scarcely so much suggestion of immortality as is to be found in the Egyp-

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tian theology, because it was the message of Israel that God is not to be worshiped for wages here or hereafter, nor to escape punishment in this life or the next; that he is a righteous God, and because he is righteous Israel owes him reverence. The fourth element in this message was that this righteous God demands righteousness of his children. Even now Christendom has scarcely learned this lesson; when Hebrew prophets first proclaimed it, the world was very slow to receive it. The object of pagan religion is rarely, I think never, to make men better; it is to show men how they can escape the wrath of the gods or how they can win the favor of the gods. But in Israel's law, with the commands, "Thou shalt have no other gods before me," and "Thou shalt not make unto thee any graven image," are combined the great ethical principles which are the foundation of social order—respect for parents, regard for the rights of person, for the purity of the family, for property, for reputation. The religion of Israel is built on a religio-ethical basis; it is the message of Israel that righteousness is the foundation of religion and that religion is impossible dissociated from morality. And then, next in this message is an element still more radical; that this righteous God, who demands righteousness of his children, demands nothing else. Sacrifices, temple services, public and private worship, Sabbath observances, are regarded simply as the means by which we are equipped by God for practical righteousness, or by which we express our reverence for our God. The whole ceremonial system of Judaism, therefore, is a voluntary system; every sacrifice is the expression of an experience—of gratitude, of consecration, of penitence, of communion. This is the answer which Israel in the Old Testament makes to the question, Who is God? He is a person, a spiritual person, a righteous person, demanding righteousness of his children and demanding nothing else.

To the second question, What is man? the answer of Israel is equally explicit. "God made man in his own image:" into man God breathed his own spirit;[1] this is the fundamental faith of Israel in man, and it colors all Israel's religious experience. And this, too, was radical; for when the Hebrew nation began to learn, and as it learned to impart its message, which has now become world-accepted, the image of God was looked for in the clouds, in the thunder, in the lightning, in the sea, in the land, in the mountains, in the beasts—everywhere but in men. The message of Israel transferred man's search for God from the outer world of force to the inner world of thought and feeling. "The word"—that is, the speech or revelation of God—said one of the ancient prophets, "is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."[1] The portraitures of God in the Old Testament are based on this assumption: he is a King, a Man of War, a Captain of the Host, a Shepherd, a Husband, a Father. The Old Testament is often criticised for its anthropomorphic representation of God. Its anthropomorphism is its glory. For nothing that God has made is so splendid as man. The ocean? man rides the ocean. The lightning? man catches the lightning. The forest? man fells the forests. It is man with his hand on the rudder of the world, with his thoughts reaching out into the great universe beyond, with his heart of love daring to do, to suffer, to die—it is man that is in the image of God; even in ruin he is a divine ruin. Through man God is to be seen; and God is liker to man than to anything else he has ever made:

Thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou madest him to have dominion over the
works of thy hands;
Thou hast put all things under his feet.[2]

This is the answer of Israel's message to the question, What is man?

To the third question, What is the relationship between God and man? the message of Israel replies: "God is the great companion, the loving yet terrible friend of his inmost soul, with whom he holds communion in the inmost sanctuary of his heart, to whom he turns or should turn in any hour of his adversity or happiness."[3] To Israel God is not a hypothesis to account for the phenomena of creation; not an absentee God who

[1] Genesis i., 27; ii., 7.

[1] Deuteronomy xxx., 14; compare Romans x., 6-9.
[2] Psalm viii., 5, 6.
[3] John Cotter Morison, "The Service of Man," page 181. The quotation is the more significant because it comes from one who is a disbeliever in revelation of any description, and an agnostic as regards God.

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occasionally interferes with the world on the petition of his children. This notion of God belongs to Baalism, and Elijah overwhelms its devotees with his sarcasm: "Cry aloud: for he is a god: either he is musing, or he has gone aside, or he is on a journey, or peradventure he sleepeth, and must be awaked."[1] Israel believes in a living God; a God who is in his world of nature and his world of men—a lawgiver with Moses, an architect with Bezaleel, a soldier with Joshua, a singer with David, a preacher with Amos, a statesman with Isaiah. In all men, not merely in these thirty or forty men; in all time, not merely in these twelve or fourteen centuries; in all the world, not merely in this little province. It is not the message of Israel that God was once in his world, once gave law to Moses, once inspired Joshua with courage, once brooded David with song, once visited Isaiah in the Temple and Ezekiel in the desert; it is that God is in his world, new creating in every spring, ruling over every storm, giving his law to all consciences, inspiring all heroic souls to valiant deeds, singing in every singer of pure and lofty verse, revealing himself to every prophet of his righteousness and his love.

To the fourth question, How can the right relationship be brought about between God and men? the Hebrew message is not less explicit. It is terribly clear in its enunciation that such right relationship does not now exist. It declares that God is of purer eyes than to see iniquity; that he cannot and will not suffer it; and that man is iniquitous, deliberately, willfully, continuously, habitually so.[2] But it also plainly shows what is necessary to deliver man from this sin, to remove and destroy this obstacle between the soul and God, and to make them truly one in the unity of a mutual love. It declares that God can never accept a lower standard than that of perfect, divine righteousness, but that if man accepts this standard and endeavors to make it his own, no other condition of comradeship is required; that God desires this comradeship with man, longs for it, is eager for it; but that it is possible only as man reconciles himself with God by abandoning his sin, by accepting God's law and loyally obeying it, by accepting God's love and loyally responding to it. He has simply to seek God, to call upon him, to forsake his wicked ways and his unrighteous thoughts and return to the Lord, and the Lord will have mercy upon him and will abundantly pardon. His past sins need not prevent; for God will blot them out of the book of his remembrance; he will bury them in the depths of the sea; though they were as scarlet, they shall be white as snow; though they were red as crimson, they shall be as wool. No sacrifice is necessary to propitiate God, or to turn away his wrath or win his favor. Sacrifice is only the human expression of penitence, consecration, thanksgiving. It is only a symbolical witness that to destroy sin costs much; that sin is not a light matter to be easily dismissed and readily forgotten. But God, though he accepts sacrifice as man's expression of loyalty and love, does not require it. He requires only that the penitent cease to do evil and learn to do well, that he begin forthwith to do justly, love mercy, and walk humbly in fellowship with his God. For God is more than a righteous God; he is a pitying God; he is "great in mercy;" he is "long-suffering;" he not only demands righteousness, he helps to righteousness all who wish to be righteous; he not only forgives sin, he destroys it, and he leads the forgiven sinner in the paths of righteousness.

This is the message of Israel to the world: that God is a righteous person, who demands righteousness of his people and demands nothing else; that man is of kin with God; that the relationship between God and man is one of comradeship; that man has nothing to do to enter into that comradeship but to desire it and to endeavor to conform his life to it; and that, if he does so desire and so endeavor, he may be sure of God's readiness to receive and to help him. But Israel does not understand this message at first. In the Old Testament we see him gradually learning the message which in time he is to give to the world. First he conceives of Jehovah as one God among many gods, but superior to them all, "no other god like unto thee;" as a provincial God who dwells in Jerusalem and rules in Palestine, but not in Egypt or in Babylon; only

[1] I Kings xviii., 27.

[2] For a summary of the Old Testament indictment of man see Paul's quotations gathered from various Old Testament writings and contained in Romans iii., 10–18.

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gradually he learns that Jehovah is God alone and all the gods of the heathen are what Jeremiah calls them, "*not*-gods." At first Israel thinks of him as a just judge who cannot endure the wicked, who will destroy them, and who commissions Israel to destroy them. Only very gradually does Israel learn that there is a higher justice than that which destroys, that mercy is not incongruous with justice, that the highest righteousness is not that which destroys men but that which transforms them. At first he thinks of God's love as confined to Israel; Israel alone is of kin to God; the heathen are outcasts, of a different blood, of a different spirit; not until the captivity does he learn that God cares for pagans also, that he will have mercy on Nineveh if it repents, that he will call Cyrus the Persian to be his minister. At first humanity appears to Israel to be required only toward Israelites; the Jew must not enslave a Jew, but may enslave a pagan; he must not eat unclean meats, but he may reserve them for the stranger in the land; not until later does he learn that he is to do justly toward all men and exercise mercy for all. At first he conceives of his relationship to God as that of a soldier to his commander-in-chief or that of a subject to his king; obedience by a dogged resolution to an external law is his highest conception of religion; not until later does religion grow to be divine comradeship, and obedience the conformity of character to character, not of conduct to statute laws. At first he imagines that Jehovah must be propitiated by sacrifices; for a long time the two conceptions, that of the pagans that God must be appeased by sacrifices, and that of the prophets that God is himself self-sacrificing, struggle for the mastery; it is not until the time of the Great Unknown that the idea becomes clear even to the mind of the most spiritual that it is by his own suffering that the servant of Jehovah will redeem Israel; that the sacrifice is not for God, but for the people; that God himself takes the burdens, the sorrows, and the sins of his people on himself. This is the Old Testament; the literature of an ancient people commissioned first to learn, then, by the very process of their learning, to teach the world that God is a righteous person, that man is his child, that the relationship between the two is one of comradeship, that to enter into this comradeship nothing is necessary but to accept God's love and give him our love in return.

And yet in all his history Israel is seen expectant of a clearer understanding; he is seen in quest of his message; he is seen with his face toward the future, looking for a clearer disclosure of the light and a larger endowment of the life. The prophets prophesy in part; the message is given in fragments, "by divers portions and in divers manners," as says one of the New Testament interpreters of this message.[1] Moses is reported as asking to see the glory of God; Gideon as doubting if Jehovah is indeed with his people; Job as questioning if he is a righteous God, and if so, why life is so full of undeserved and seemingly unjust suffering; the Psalmist as seeking for him as the thirsty hart panteth for the water-brooks; even the Great Unknown as longing for him to rend the heavens and come down and manifest himself.[2] In the earliest traditions of this people their God is represented as putting enmity between man and the powers of evil; as warning man that those powers will poison humanity, but also as promising man that humanity will at last utterly destroy them. In the successive calls to Israel to engage in this battle of the ages Israel has the pledge and the promise of his Father's help, and the assurance through his Father's help of final victory. It is intimated to him that One is coming to Israel—sometimes described as a priest, sometimes as a prophet, sometimes as a king, sometimes as a suffering servant of the Lord—who will as a priest interpret men to themselves, as a prophet interpret God to them, as a king show them the full meaning of the divine law, and as a suffering servant of the Lord bear the burdens of their sins with them and for them. Those who accept his message and are loyal to his law and share both his burdens and their own with him, he will lead to victory. And when that victory is won, the evils which sin has brought into the world will disappear from the world; wars will cease; pestilence and disease will abate; death itself will be conquered; love and life will reign.

Two or three centuries passed away after the last contribution of any note had

[1] Hebrews i., I. [2] Isaiah lxiv., I.

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been made to the unique literature of this Hebrew people. During those two or three centuries no new lawgiver interpreted the divine law, no new poet sang of the divine love, no new prophet spoke of man's duty or God's grace. Then a new prophet appeared in Palestine. His life was brief and uneventful; his message was a continuation of the message of Israel; but to it he gave a new significance. He taught that God is righteous and demands righteousness of his children, and demands nothing else; but to righteousness he gave a clearer meaning if not a new interpretation. He taught that God is a Father who cares for men, cares for the little children, cares even for the insignificant sparrows. He taught that righteousness in man must be more than obedience to a righteous law; it must be spontaneous; must spring from the heart; must include reverence in spirit, chastity in thought, meekness and lowliness of mind, the peace-loving and peace-making disposition, the nature which loves and prays for one's enemies. He taught that God will help men to this spirit if they desire it, that he is more ready to give his own spirit of love to those that ask for it than fathers are to give bread to their children when they are hungry; that the spirit of righteousness, that is, of love, can be had by any who seek for it. He told his race that the kingdom of heaven long promised and long expected was not afar off, that it was close at hand; it was no other than the spirit of obedience and fidelity, of loyalty and love to God and service of men, and that it could grow only gradually and despite opposition. His teaching was illustrated by his life. He seemed utterly careless of the things for which men generally are most eager—wealth, fame, social position, power. He lived wholly for others. The contradictions of his character constitute an enigma which the world has never been weary of studying: his fearlessness in defending others, and his meekness when assailed himself; his quiet assumption of authority over his followers, and his absolute self-abnegation; his purity of life, and his understanding of and sympathy with every form of sin; his unassailable dignity, and his approachableness; his disregard of the conventions and ceremonies of religion, and his transparent devoutness of spirit; his humility, and his challenge to his enemies to search the record of his life for a flaw; his reverence, and the familiarity of his intercourse with God; his joyousness, and his participation in the sins and sorrows of the world.[1] The leaders of his time arrayed themselves against him as an iconoclast; the people regarded him with admiration as a prophet; his immediate followers believed that he was the One of whom the ancient prophets had spoken as he that was to come and bring with him a new and divine life to the world. After his death they recalled and recorded his first sermon in which he had declared that he had come to fulfill those ancient prophecies; his private conversations with them in which he had indicated still more clearly this as his mission; the trial scene before the Jewish Sanhedrim, in which, put upon the stand and under oath, he had affirmed that he was the expected Messiah; the trial scene before the Roman procurator, in which he had affirmed that he was a king and had come to establish a kingdom on the earth, not by force of arms, but by force of truth. His death disheartened and scattered his followers; but their faith in his resurrection gave them new courage and a new understanding of him and his mission. Since that time, and apparently due to his influence, a new life has appeared in the world. He contributed nothing to architecture, yet there are no such noble monuments as those built to his memory; nothing to song, yet his inspiration has created a new order of music; nothing to art, yet his spirit has permeated most of modern art; nothing to literature, yet no one teacher has exerted so profound an influence on literature as he has exerted; he promulgated no laws and instituted no reforms, yet where the story of his life and death has gone slavery has been abolished, government has grown more just, war has been ameliorated, education has become general and in some communities practically universal, and the home has been re-created; he taught no creed, formulated no ritual, and organized no church, but his influence on religious philosophy has far transcended that of the greatest of ancient philosophers, and his

[1] See for an admirable presentation of this contrariety of character in Christ, the chapter on the person of Christ in Bushnell's "Nature and the Supernatural."

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name is mingled with that of his Father in the prayers and praises of the great liturgies of Christendom, and scores of ecclesiastical organizations claim the authority of his name. More than all, his influence has almost created the virtues of meekness, gentleness, and forbearance, and taught the world how to unite them with those of sturdiness, courage, and energy. If he is not the prophet whom Moses foretold, he has done more than all other prophets to interpret the divine nature to man; if he is not the priest whom Ezekiel foresaw, he has done more than all other priests to make access to God easy; if he is not the king whom the unknown author of the Seventy-second Psalm anticipated, his spirit has done more than that of all other lawgivers combined to imbue law with a new and humane life; if he is not the Suffering Servant of whom the Great Unknown had a mystical vision, his life and death has given to suffering a new and glorious significance.

This is not the place to answer the questions here barely suggested. Yet I cannot close this series of articles on the life and literature of the ancient Hebrews without saying that I see not how any one can accept the general interpretation of that life and literature here given and not see in Jesus of Nazareth the fulfillment of Israel's aspirations; not see, at least, that he more than any other of the sons of men, more, I will say, than all the other sons of men, gives answer to the four great questions of religion: his godlike character answers the question, Who is God? his simple, spontaneous, serious yet sunny life answers the question, What should man be? his unity with the Father interprets that ideal comradeship between the spirit of man and the spirit of God which should be the goal of all life; his passion tells us what we who possess any measure of that comradeship are to do that we may impart the divine life to others.

# The Fräulein Dorothy

By Henry Seidel Canby

THE first floor of No. 117 lost caste by its cheap restaurant; the second was no better for a junk and old iron shop; but on the third lived the Guligans, who were in politics and most respectable. Midway between their apartments with the famous piano, and the Shaughnessys of the upper regions, came a clean-swept little landing, from whence, of an evening, you might hear the violin of Herr Bauermeister weaving sunny little melodies and soft, homesick quaverings all to itself.

The Herr was not famous in those days. He trudged up the tenement stairs with his pot of beer like the others, and it was not yet so long ago when he played bad waltzes for bread and cheese at the variety shows that he might forget to give thanks for his beer and sausages. No one guessed as yet that he was born for greater things than the rest of the ten thousand aliens who make art for the native born, who cannot make it for themselves, unless, perhaps, it was the leader of his orchestra, or old Nick Lensen, who played with him of an evening, and heard the violin when the fire was in the strings.

Surely old Lensen knew in those times, when he puffed up the narrow stairway each night, with a musical bumping of his big 'cello at the corners and a prodigious amount of grunting over the steps between. Then the greeting was always the same, "It is well with thee, Hans?" and, "Ja wohl, Nick," and, without another word, the two would swing off and away into Beethoven, or, when the mood was upon them, sad and sweetly through the "Pilgrims' Chorus," as in the old days in the Palm Gardens, when the chatter died away at the tables, and the gay-clad officers grasped their scabbards lest the swords should clink as they walked. Lensen, the white-bearded, who had played beneath Stockwitz at Frankfort, and a season at Berlin, must have guessed, for he was the unsparing master at these evenings. "Technique! technique!" he would cry. "Thy great savage of a violin will know no laws," perhaps holding sternly in his heart the time when he

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might say, "Thou art a musician, Hans. Make music for thyself."

Every night, when the big 'cello went bumping down again, Herr Hans, like a boy fresh from work, would send a lusty "Hallo" to the floor above, and rasp into a laughing Irish jig-time, till the Shaughnessys, little and big, came tumbling down the broken stairway. And then deep strategy: Tim Shaughnessy, a whispered message in his ear, knocks on a little door across the landing, and would Miss Dorothy come out to play with them? And if she would, great were the doings; and if she would not, "Guten nacht," cries the musician, and drops his notes to a sleepy cradle-song. The little red-heads crawl drowsily up the stairs, the lights go out in the rooms, until pretty soon the violin laughs and sobs alone.

Ever since she had come from down somewhere in North Carolina to live at 117 and work out her fortune in New York, the Herr Hans had contrived to be on the landing each morning when the door of Miss Dorothy's room opened, that he might say "A good morning, Fräulein," and keep the memory of her answering smile to turn into music at night. For of all that youthful army which a great city draws with a golden promise from the purer, cleaner country, Dorothy, it seemed to Hans, was the freshest, the prettiest, the best expression of those purities and graces which never find birth in the dingy floors of a tenement, and therefore the Herr Bauermeister would get from the maiden an inspiration in his music—nothing else. "Hans, Hans," growled Lensen, "thou wilt soon be in love with this mädchen—at thy age!" and for answer the Herr Bauermeister only picked up his violin and played a few soft bars. "That is the theme, the soul of this girl," said he. "From it I shall some day make a great sonata. I will love only the music, Herr Meister."

Each day the music grew and changed and grew again. Each day the Herr Bauermeister saw well that the soul of womankind is strange and various and beyond all knowing; yet the sonata grew, until a holiday brought Miss Dorothy home for an afternoon and set its themes to confusion. But of such injuries the Fräulein could have guessed nothing, else of an afternoon, when store hours were done, she would not have sung funny Southern darky songs to the Shaughnessys spellbound on the landing, with the Herr Hans in full range, nor flaunted such entrancingly ridiculous faces to make the children scream with laughter, and impossible ideas run through his head. Thus, however, was damage done and mischief sown in the heart of Herr Bauermeister. Looking through the door-crack, he feloniously caught each note, and, when the songs were done and the Shaughnessys departed, he tiptoed across the hall and hung a great red rose on her door-knob, and then back again to play a soft little liebeslied over and over again, until she opened her door and found the flower, and ran across to blow thanks through his keyhole. At which Hans on the other side smiled foolishly, and, "This is not music, thou great boy!" said he, and fell to work on a dusty étude.

It was upon such a holiday afternoon, the children gathered close about, Dorothy in her happiest, sauciest mood, that a strange disturbance began below. The shouts of the restaurant children heralded the great event, and the Guligan youngsters followed as far as they dared, which was until the outermost red-head spied a blue uniform and gave the alarm. Herr Bauermeister heard the noise, and, looking through his crack, saw the little Fräulein grow very pale, and reached the door just as she tore open a telegram, gave a little cry, and tumbled right into his arms. For a second he thought of nothing but the delight of having that little body lying there; then she opened her eyes and slid into a sad little heap on the floor in the midst of the frightened children. "My mother!" she sobbed, "my mother!" And at that Hans tiptoed away and brought down good Mrs. Shaughnessy, then went into his own room and shut the door. Pretty soon the old Irishwoman knocked and entered with streaming cheeks. "Her mother's sick to death in Caroliny," said she, sobbing without restraint. "Poor choild, she's no money to take her home."

The Herr Bauermeister was delving in a flutter of time-tables. "At six does she leave," said he, gruffly. "As for the money, I have much, and you shall say that it is from you. And now," said he, "will I play that which will soothe."

"The saints bless ye!" cried Mrs.

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Shaughnessy, and went back to the room across the landing.

It was then that Herr Hans first played the great sonata whose theme is the soul of a girl. There is another motive when you hear it now, but outside Dorothy's door it sang only of purity and tenderness and sympathy, with deep quavering grief in its melodies. Another messenger-boy followed the first, while he played, and the trembling Mrs. Shaughnessy tiptoed shakily into the darkened room, and came bursting out again crying, "Better! Better!" that the whole house might hear.

"Lieber Gott! that is good," shouted Hans, and, tucking his fiddle under his arm, went trotting down the stairs, for it was concert afternoon and the hour long past. He was not much of a thinker, the Herr Hans, when anything besides his music needed solving. He lived upon his sensibilities, and his violin thought for him. Perhaps it was for that reason that he could not analyze the pleasant melancholy which kept him company all the way to the music-hall, which made him wish to be on the little landing one instant, and the next breathing his whole heart into his violin before a hundred hearers. The streets, the air, the passers-by, went round to the thrumming swing of his sonata, and the glory of an unknown motive blending with the old music filled his mind with a curious wonder. The violin under his arm was fairly throbbing with suppressed song. Entering the side door of the hall, he heard with impatience the full swing of the orchestra which told him that its time had not yet come.

The symphony flared out in a glorious blast of trumpets, followed by rapturous applause and a prosaic rustle of whispers. In the midst of the confusion Hans entered by the drums and made his way through the chairs with a serene unconsciousness of fault. The conductor and Nick Lensen, talking anxiously together, spied him as he took his accustomed seat, and pushed their way thither with flushed faces. "This will not do, Bauermeister," cried the leader, angrily; "yours is the next number." "It was a sickness, Herr Conductor," said Hans, calmly, but he beckoned Lensen closer. "Nick," he whispered feverishly, "what is that which I play to-day?" "Thou fool," cried Lensen, "the aria. Mad one! thou wilt disgrace us." "It may be," said Hans, tightening the G string with unwonted care.

The Herr Conductor tapped sharply, silence spread over the chairs, and Hans stepped to the dais with uplifted violin. For the space of a breath or two he did not break the silence. Then his bow just touched the strings, and drew softly across. Three times he played a simple melody slowly and with caressing carefulness, like one who would be sure of that which he has found. "Ach! how grows the theme!" said he, audibly, threw back his head, and was off and away into the great sonata. There was a faint rustle of surprise among the audience and a craning of necks in the orchestra, but as the quivering strains mounted higher and higher into the fullness of completed harmony the murmur ceased. Then a new motive, wonderfully sweet, and half ashamed, stole in and inspired the old sonata, until music and musician and hearers alike throbbed to the height of the glorious love-song of the violin. Then sudden silence, and "The mischief is done," muttered Herr Hans; "until this I did not know"—a few soft notes like the breath of wearied passion, and it was over.

And then what a burst of applause, what crowding friends and rapturous praise! Old Nick stood trembling, with a big teardrop run to his white beard. "Hans, Hans, it is thy masterpiece!" he cried, while the Herr Conductor seized him in his arms and kissed him. But the Herr Bauermeister only shrugged. "Ach! it is good," said he. "To-morrow I will write the score, and then, old friend, perhaps I will leave thee for a while."

"Tonnere!" cried Lensen. "I should have guessed. It is the mädchen!"

But Hans had already escaped. Outside the stage door was the tail of a string of hansoms. Only the last excitement would have urged him to such extravagance, so that the cabby who found himself possessed of so eager a passenger caught his fervor and drove down Warburton Street as if at least an alderman were within. Print deals not with such astonishment as that which kindled from floor to roof of 117 when the Herr Hans sprang from the hansom at its door. "Until now I did not know! Until now

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I did not know!" he had murmured all the way. He said so dreamily to the cabby, half dazedly to Mr. Guligan on the third floor, and reached the little landing with the fire of his sonata still hot upon him.

Then the door of the blue room opened for the Fräulein Dorothy all dressed for her journey. At the sight of Herr Bauermeister, bow in hand before her, she stopped confused, and put out her hand with a new shyness. "Good-by," she said; "I reckon I must leave you for a while—for a long while." The love-song was throbbing louder and louder in Herr Hans's brain; he beat it down and bent over her hand with foreign courtesy; then, all of a sudden, a great wave of emotion swept through him, the violin flew one way, the bow another, and, on his knees, "Meine Dorothy!" he cried; the violin went bing-banging down the stairway, and the Shaughnessys could be heard scurrying about at the clatter. Dorothy, with a frightened little cry, jerked her hands away and fairly ran down the steps. "Now have I ruined all," groaned Herr Bauermeister, and got to his feet like a man who has lost the world and played the fool besides.

But Dorothy had stopped at the landing. "Not all, Hans," said she, softly. "I reckon I don't know but three words of German, but"—she blushed to the eyelids—"Hans, Ich liebe du."

Nick Lensen, toiling upward, gasped as she fled past him, and found a mad German, dancing, singing with a half-dozen wild red-heads on the little landing by the blue room door.

# Art in the Kindergarten Story

By Anne K. Benedict

A SHORT story is to literature what a small and perfect picture is to the art of painting. The painting presents to the eye of the soul a unified whole with the conception of the artist as its center. Such should be the aim of the short story, especially of that which is to become a reality to the little child. How to attain this result should be our study.

First of all as to its selection. Whether myth, legend, an incident of childhood, or a gem of fairy lore, let it be simple. However beautiful it may be, the child will comprehend it neither intellectually nor spiritually if it is complex. The soft brain, the incomplete mental machinery, grasps only units; it is not ready for thousands or tens of thousands. This should refer to simplicity of general plan, to be tested by the comprehension of the child. The mind of the little one at eight years old grasps easily that which proves a hopeless stumbling-block to the child of four; and this is said with a realization of the power of simple language to convey meaning which may seem abstruse if clothed even in the language of every-day life. This quality in language addressed to a child is absolutely essential. Even experienced kindergartners do not always appreciate the small vocabulary at command of the little child. Words should not only be short, plain in meaning, but familiar, while at the same time we should remember that by hearing new words which are simple and judiciously used a child's vocabulary may be enlarged.

Next, if we would tell the story so that it becomes a living picture to another, it must first become such a picture to our own minds; fixed there, not only by careful study of the story, but by means of whatever vivid coloring and accurate markings are made possible by the laws of literary work. This must be true of the story, not only as a whole, but in each and every one of its details.

To attain this result, first and foremost the truth to be impressed must stand forth in the mind like one shining star in the deep shadowy vault of the evening sky. Our story each morning must have one thought dominant, only one star pre-eminently bright. We realize that the kindergarten principles are as wide-reaching as the world, that each mother-play joins, intersects, interweaves, in so marvelous a manner that we rarely find a story illustrating one point which does not, if it is generally right in its influence, touch upon a number of others. It is just here that clearly defined principles are of true and

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practical assistance. Our glowing evening star is not the least resplendent by reason of the smaller lights surrounding it. Its power to hold our attention lies in its superior brilliancy. We do not necessarily eliminate helpful thoughts from our story. We must emphasize in our own minds the one thought which we would make dominant. As we further unfold the natural plan by which we may construct artistically, we shall possibly see that intruding thoughts will naturally care for themselves.

When our purpose is clear, it will be easy to make a mental, or, better still, a written, analysis of the story. Every short story has been judged by good authorities to divide itself naturally under five headings—Purpose, Plot, Setting, Incidents, Characters.

The purpose we have mainly defined. It is that truth around which our story is centering.

The plot is the thread which serves to unfold the purpose in an interesting and attractive way. The setting consists of surroundings in time and place. This may be simple or complex, may have almost no attention given to it, or may add much in the development of the story.

The incidents develop the plot; and the characters are those persons, animals, or what-not, which act in the little drama.

Having analyzed our material, according to what principles shall we gather it together so that it shall serve our purpose?

Let us remember first our most important principle, Unity. What is Unity as applied rhetorically? That story possesses Unity in which plot, setting, incidents, characters, unfold the single purpose. Those details only are necessary which bring out with distinctness such thoughts and incidents as unfold the plot, this again containing the deep underlying truth. Such details are essential, are so much an organic part of the recital that without them the skeleton consists of bare bones; but detail for the sake of detail breeds many rhetorical evils.

Be dramatic at the points which develop the thought of your story. If a tiny side-path tempts you, strike into it perhaps with a telling word or a pointed sentence, but reserve the time when you will pour forth your mind, your feeling, your whole self, for that climax which comes in every well-planned story; that climax which presses the spiritual truth deeply home to the heart of the listener. Some one has well said that our power lies, not in that which we use, but in that which is evidently there but reserved. So it is with our dramatic force. Scattered, it is affectation, used to attract attention rather to the person telling the story than to the thought; reserved, it is power.

A second rhetorical principle which we must not violate if we desire to leave a clear impression is Coherence. As applied rhetorically, coherence is that principle by which one thought follows another according to natural laws. We must not, in the first sentence, seat our farmer in his barn, in the next adjourn to the chickens in the poultry-yard, jump in the following to the apples in the orchard, meander then to the brook in the wood, and at last recall ourselves and our hearers with a start to the fact that the farmer, the hero of our tale, was patiently sitting in the barn waiting for us to return. This applies to simple recital—or rather to a lack of it—in which one thought ought to follow another naturally, according to the laws of cause and effect.

A still more serious violation of coherence is the breaking away from the main thought into episodes which are irrelevant, suggested by some word or even a thought in the preceding sentence. If you launch forth into one such episode, become so interested in it that you gather your details about it, throwing into it your force of dramatic power, you will do well to part company with your original thought for that particular morning, go home to commune with yourself, and begin again the following day, having learned a lesson most valuable in your own experience. Move steadily and surely from the opening sentence, which should be a short, attractive one, to that climax in which throbs the heart of the truth. Questions, guesses of the children, may be used with discretion, and may be valuable if the kindergartner retains the thread of the plot coherently in her own mind. It is usually the case, however, that, if the story is sympathetically, lovingly, and at the same time artistically told, the children are too much interested to remember to ask questions.

Thus, with Unity and Coherence in

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mind, our plot unfolds our purpose, our incidents develop our plot, and our characters work out our incidents. The natural artist will not be trammeled by these laws, but will imbue the whole with the vitalizing power of individuality.

# American Horticulture[1]

FROM being considered a manufacturing and utilitarian people during the first century of our National life, we Americans, in proportion as we have developed the best racial inheritances, are fast becoming an outdoor and nature-loving race, keenly alive to all forms of sport and open-air living, and to everything that is best in horticulture as well, whether this interest finds expression in the stately operations of landscape-gardening or the simpler but equally engrossing care of the home acre.

A distinctive American literature has been the result of this development. Twenty years ago we depended largely for our natural science upon English books, at most slightly adapted upon republication for the needs of the American market. Singularly enough, up to the present time we have had to rely upon such unsatisfactory material for any extensive reference-book upon horticulture and its many ramifications.

Now, in the closing year of the century, Professor L. H. Bailey fills this gap with his notable "Cyclopædia of American Horticulture," of which he is not only the editor-in-chief, but the projector and motive-power. Master of his subject as well as of clear, incisive English style, Professor Bailey has long since won the confidence of a large and intelligent constituency by his series of books upon garden-craft, volumes upon "The Evolution of Our Native Fruits," "The Principles of Agriculture," "The Survival of the Unlike," and "Lessons with Plants," while as editor his name is associated with the invaluable "Rural Science Series."

Of the aim and scope of this work it m y be well to let the editor speak for himself in some sentences from the preface:

> It is the purpose of this work to make a complete record of the status of North American Horticulture as it exists at the close of the nineteenth century. The work discusses the cultivation of fruits, flowers, and garden vegetables, describes all the species which are known to be in the horticultural trade, outlines the horticultural possibilities of the various States, Territories, and Provinces, presents biographies of those persons not living who have contributed most to the horticultural progress of North America, and indicates the leading monographic works relating to the various subjects. . . . The work is made first-hand, from original sources of information. So far as possible, the botanical matter has been newly elaborated from the plants themselves, . . . and is not the work of copyists nor of space writers. . . . The point of view is the garden, not the herbarium. . . . In other words, stress is laid upon plants as domestic and cultivated subjects.

So much for the motive, now for the result. The technical and scientific side of the work, with its excellent, because somewhat independent, code of nomenclature, can be adequately dealt with only in an exhaustive review. It is sufficient to say here that scientific accuracy together with simplicity of expression are combined in a rare degree, and it is in this conjunction that the greatest value of the Cyclopædia is to be found.

It would have been easy to record the same facts in a style that would have confined the work to the shelf of botanical reference-books in the college of agriculture or the public library. Useful as it will be in these places, Professor Bailey's art, without having made any special bid for the position, places this cyclopædia first and last as a "popular book," in the best interpretation of that much-abused term. This cyclopædia is a book to keep at the elbow, for it contains something of vital interest for every one who comes in contact with the problems of the plant and the soil, whether as a farmer, market gardener, florist, landscape architect, or the owner of a few rural acres with the usual accompaniments

[1] *Cyclopædia of American Horticulture.* Comprising Suggestions for Cultivation of Horticultural Plants, Descriptions of the Species of Fruits, Vegetables, Flowers, and Ornamental Plants sold in the United States and Canada, together with Geological and Biographical Sketches. By L. H. Bailey, Professor of Horticulture in Cornell University; assisted by Wilhelm Miller, Associate Editor, and many expert Cultivators and Botanists. Royal octavo, pp. 509. Illustrated with over Two Thousand Original Engravings. In Four Volumes. A–D, $5 per vol. The Macmillan Company, New York.

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of vegetable garden and flower-beds. Though many authors are employed in its compounding, that each may deal with his own specialty, the quality is remarkably uniform, and much of the material is readable as literature.

The illustrations are deserving of special praise. They are not the old-timers that have grown aged in traveling the rounds of seed catalogues and garden books, but are reproduced from new drawings, combining the technical characteristics of the various plants with, wherever practicable, the spirit and attitude of their growth.

The full-page plates made by photography are very attractive, and, beyond a few pictures in monochrome, any attempt at illustration in color has been avoided. Plate V., showing several varieties of cherries in a splint basket; VII., types of Indian corn or maize; and IX., giving the velvety depths of some rich cactus-dahlias, are particularly successful; while Plate IV., in a cool sepia tone, showing types of American winter-flowering carnations, is quite remarkable for its grouping and texture, as it is well known that the carnation is one of the most difficult flowers to picture with either brush or camera, as its petals stand in their own light, so to speak.

The typography and presswork, from the Mount Pleasant Printery, are both extremely satisfactory, and the impress wonderfully even, when the great number of engravings in the text are considered.

The five volumes forming the complete work are promised within the year. Their issue will be watched with eagerness, for the first "Cyclopædia of American Horticulture" is significant of the new and more intelligent impetus working in things rural, and it has only to be seen to win its own way.

# Books of the Week

*This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.*

**Afield and Afloat.** By Frank R. Stockton. Charles Scribner's Sons, New York. Illustrated. 8×5 in. 423 pages. $1.50.

Nearly a dozen tales not at all related, but held together by a title chosen to include everything on the earth and the waters of the earth. The first tale, "The Buller-Podington Compact," tells of the adventures at sea of a buggy and on land of a sailboat, and is as delightfully whimsical as anything Mr. Stockton's fertile ingenuity ever devised—which is saying much. The volume has a high average of story-telling skill and invention.

**Aguinaldo's Hostage.** By H. Irving Hancock (War Correspondent). Illustrated. Lee & Shepard, Boston. 7½×4¾ in. 366 pages. $1.25.

**Animal Life: A First Book of Zoölogy.** By David S. Jordan, M.S., M.D., Ph.D., LL.D., and Vernon L. Kellogg, M.S. D. Appleton & Co., New York. 7¾×5 in. 329 pages. $1.20.

In this work that phase of the study of zoölogy is presented which appeals most strongly to the beginner. This is the phase which treats of the why and how of animal form and habit, exhibiting all varieties of form and habit as the responsive adaptations of animal life to its surroundings. The application of the laws of animal life to man is not discussed, but is nevertheless made apparent. The book is copiously illustrated, and is attractive to the general reader, while presenting the subject to the student in the point of view taken by the best modern biologists.

**Antarctic Regions, The.** By Dr. Karl Fricker. With Maps, Plates, and Illustrations. The Macmillan Co., New York. 9½×6½ in. 292 pages. $3

The explorations now under way or planned by Germany, Belgium, England, and Scotland have naturally attracted attention just now toward the South Pole. This is, therefore, a suitable time for the translation of Dr. Fricker's satisfactory account of all that is known of the Antarctic region. By narrative, maps, pictures, and bibliography all attainable information is presented. The style is arid, and the work is therefore one for reference rather than for popular entertainment.

**Bible in Spain, The.** By George Borrow. Notes and Glossary of Ulick Ralph Burke, M.A. (New One-Volume Edition.) G. P. Putnam's Sons, New York. 8×5 in. 823 pages. $2.

This is the initial volume in the new edition of the complete works of George Borrow, which are to be published in four substantial octavos—an undertaking which ought to be supported by American readers; for Borrow is a very interesting and individual writer, whose intellectual processes could never be predicted, who never followed conventional lines, and whose life brought him in contact with much which is absolutely novel to the great majority of his readers. His books are

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pre-eminently restful, so entirely are they out of the range of modern problems, so completely do they deal with aspects of life which are full of human quality. This volume is a book which it is difficult to characterize; it is everything but that which its title would seem to predict. It is full of keen observation, of humor, of mild forms of adventure; it is not without its touch of romance; and it brings one into the company of those interesting vagabonds with whom it was Borrow's joy to associate. The volume contains notes and a glossary by Mr. N. R. Burke, and is supplied with three etchings of Spanish architecture. Although a substantial book, it is comfortable to the hand, the type is large and clear, and the volume is simply but tastefully bound.

**Bible Characters.** By S. M. Burnham, M.A. Illustrated. A. I. Bradley & Co., Boston. 7½×5 in. 302 pages. $1.25.

Two-thirds of the chapters of this book are from the Old Testament, and the remainder from the life of Paul. The form of each is that of a short story, closely following, but modernizing, the language of the Bible narrative. Though not simple enough for younger children, it may be used by those of twelve years, with an occasional lift over a puzzling word.

**Boers in War, The.** By Howard C. Hillegas. Illustrated. D. Appleton & Co., New York. 7½×5 in. 300 pages. $1.50.

Beyond doubt the best book yet published on the actual events of the Boer war. The author of "Oom Paul's People" is well known through that book. He is an American, saw the war from the Boer side, and is frankly pro-Boer in his sympathies, because he believes the Boers were a brave people struggling against heavy odds for their national independence. Occasionally his sympathies lead him to exaggeration, as where he says that "thirty thousand farmers of no military training were enabled to withstand the opposition of *several* hundred thousand well-trained soldiers for the greater part of a year." Here he would have strengthened rather than weakened his case if he had said *two* hundred thousand, and would have been within the truth. British authorities would also dispute the estimate of thirty thousand for the Boers, but Mr. Hillegas stoutly defends it. Usually, however, the book impresses one as fair-minded, and there is a good deal of plain speaking about the faults of the Boers. Mr. Hillegas is quite positive in the opinion that the Cape Colonists, as well as the Boers and the Orange State people, will hold hatred toward England, and that "some day a man will arise who can lead the Afrikanders, and then there will be a united, a peaceful South Africa under a South African flag." The study of the Boers' peculiar war methods is thorough, and brings out strongly its merits and defects. Throughout the book is intensely interesting. The pictures are many and good.

**Buddha and Buddhism.** By Arthur Lillie, M.A. (The World's Epoch-Makers. Edited by Oliphant Smeaton.) Charles Scribner's Sons, New York. 7½×5 in. 223 pages. $1.25.

Primitive and historical Buddhism, viewed apart from modern Buddhism in the lands where it prevails, is an attractive subject. Mr. Lillie has treated it sympathetically and attractively. His sympathy carries him beyond the mark of what we regard as sober criticism in imputing to Christianity a Buddhist origin, and even to the religion of the Aztecs in Mexico the influence of a Buddhist propaganda. Many similarities have been traced between Christianity and Buddhism, but *post hoc propter hoc* is fallacious reasoning. That men are of one blood is a sufficient cause for the independent origin of many similarities. There is no more proof that the Essenes among Jesus' countrymen were Buddhists than that the spirit of German liberty was inspired from Greek sources. In a judicial comparison of Christianity and Buddhism account must be made of that unique element through which Christianity alone has been able in degenerate periods to reproduce its primitive enthusiasm in successive regenerations of moral life.

**Charles Darwin.** By J. I. Hinds, Ph.D. (Revised Edition.) Cumberland Presbyterian Publishing House, Nashville, Tenn. 7¼×5 in. 42 pages. 35c.

**Christianity in the Apostolic Age.** By George T. Purves, D.D., LL.D. With Maps. Charles Scribner's Sons, New York. 7½×5 in. 343 pages. $1.25.

This is the third volume on the History of the Apostolic Age which the same publishers have issued, each in a different series, during the past four years. This fact is at least indicative of a large interest in the subject. That the first of these, by Professor McGiffert, of Union Seminary, and this last, by Dr. Purves, recently of Princeton, should be antipodal in their treatment of critical questions was to be expected. In this point of view the characteristic of Dr. Purves's work is its resistance to the least concession to modern criticism, even where the adverse consensus of Christian scholars is vastly preponderant, *e. g.*, in his maintaining that the "tongue-speaking" at Pentecost was in foreign languages, and that Peter wrote the whole of the second Epistle called by his name. A middle course between Drs. McGiffert and Purves is taken by the second of these three works, by Professor Bartlet, of Oxford. In the three taken together the older and the newer phases of Christian scholarship secure an equal representation. It remains to say of the present work that its aim is strictly historical. Its compact and clear narrative amply fulfills its design of presenting apostolic Christianity, at least in its essential features, as it really was.

**Conversations with Prince Bismarck.** Collected by Heinrich von Poschinger. Edited by Sidney Whitman. Harper & Bros., New York. 8×5 in. 293 pages. $1.50.

The German author wrote or compiled five bulky volumes of Bismarck, and with an industry and all-inclusiveness exceeding even that of the Bismarck-Boswell, Max Busch. Out of this ample material Mr. Whitman has made one welcome and readable volume of moderate size. Here we have the Bismarck of daily life—opinions about all sort of things, from religion to brooms, from high politics and historic events of moment to the breeding

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of dogs. The table-talk of few great men has so much salt of wit and wisdom as had Bismarck's; these reminiscences, reflections, and anecdotes make capital reading. The obligation of the English and American reader to Mr. Whitman for his work of selection, arrangement, and condensation is great.

**Dancing Master, The.** By Adrien Chabot. Translated by Pauline W. Sill. Illustrated. The J. B. Lippincott Co., Philadelphia. 7×4¼ in. 139 pages $1.

A pretty French story, prettily translated.

**Decline and Fall of the Roman Empire, The.** By Edward Gibbon. Edited by J. B. Bury, M.A. Vol. VII. The Macmillan Co., New York. 8×5 in. 508 pages. $2.

This volume completes a well-made edition of Gibbon's great work in seven substantially made volumes, of modern size, printed from clear type.

**Der Prozess.** By Roderich Benedix. Edited by Benjamin W. Wells, Ph.D. D. C. Heath & Co., Boston. 4½×6½ in. 22 pages.

**Dishonor of Frank Scott, The.** By M. Hamilton. Harper & Bros., New York. 7½×5 in. 319 pages. $1.50.

An intensely disagreeable account of a peculiarly infamous case of bigamy. Despite the title, the reader feels that the author expects some sympathy for the bigamist, who in fact is a cad as well as a scoundrel. The tragedy which wrecked three lives is told in a hard but direct fashion, without much real character-study or true analysis of motive.

**Economics of Modern Cookery; or, A Younger Son's Cookery Book.** By M. M. Mallock. The Macmillan Co., New York. 7×5 in. 378 pages. $1.

The original English title of this book, now the sub-title, has a ludicrous rather than a humorous touch to American ears, while the new title of the book is somewhat ponderous. The volume itself is nothing more or less than a well-classified cook-book, with recipes innumerable.

**Essays Practical and Speculative.** By S. D. McConnell, D.D., D.C.L. Thomas Whittaker, New York. 5½×8¼ in. 282 pages. $1.50.

In these sixteen short essays Dr. McConnell has treated a variety of ancient questions—ethical, theological, and ecclesiastical—with his usual clearness and vigor, stimulating to thought even when not convincing. The introductory essay on "The Morals of Sex" sets in like a north wind upon a foggy air. As to "Broad Churchmen and Narrow," Dr. McConnell sees no prospect for the success of the Catholic party. "It possesses a strong *esprit du corps* and adroit managers, but not many scholars, preachers, or men who in any way touch the public." Concerning "The New Situation," as raising the question what church membership has to do with doctrine, the position is taken that a Church is acting *ultra vires* in making the doctrinal statements of a confession of faith "a condition of membership or of admission to its ministry." The Church is meant to be simply "Christ's Institute of Righteousness. It must be easily accessible to sinners—intellectual as well as moral sinners." Dr. McConnell admits that this is not very consistently acted upon in his Church. The requirement of the Apostles' Creed from candidates for confirmation shuts out a sincere Unitarian. His position that doctrinal beliefs should not be required of the ministry we wish he had thought worth while to support by argument, as he does in the case of the laity. But his book is interesting from cover to cover.

**Expositor's Greek Testament, The.** Acts of the Apostles. By the Rev. R. J. Knowling, D.D. Romans. By the Rev. James Denney, D.D. St. Paul's First Epistle to the Corinthians. By G. G. Findlay, B.A. Dodd, Mead & Co., New York. 9½×6¾ in. 953 pages. $7.50.

This volume well sustains the promise of the first, published three years ago, to do for this generation the work which Dean Alford's Greek Testament did for the last. The general characteristics of that and this are similar, both in form and in spirit, while the present critical apparatus is, of course, more ample. In regard to this last, a point of large interest is the importance to be ascribed to the so-called Western text of Acts (represented in the Codex Bezæ), which, though still in controversy, is thought to go well back into the second century. Scholarly pastors will find the Expositor's Greek Testament a desirable book. We note its preference, in the contested text of Romans ix., 5, for the reading of the American Revisers, who put a colon after "flesh," and make the following words a doxology to God.

**First Aid to the Young Housekeeper.** By Christine Terhune Herrick. Charles Scribner's Sons, New York. 7×5 in. 195 pages. $1.

Mrs. Herrick has a recognized place as adviser to housekeepers, young and old. In this volume she repeats or originally suggests many useful and sensible hints for kitchen, laundry, and bedroom.

**German Lyrics and Ballads.** Selected by James Taft Hatfield. (Heath's Modern Language Series.) D. C. Heath & Co., Boston. 7×5 in. 224 pages.

**German Reader for Beginners, A.** By H. C. O. Huss. (Heath's Modern Language Series.) D. C. Heath & Co., Boston. 7¼×4¾ in. 208 pages.

**Ginsey Kreider.** By Huldah Herrick. Illustrated. The Pilgrim Press, Boston. 7½×5 in. 452 pages. $1.50.

A tale of the mountains of eastern Kentucky, somewhat wearying in its dialect.

**Handbook of Golf for Bears, A.** By Frank Verbeck. Verses by Hayden Carruth. Illustrated. R. H. Russell, New York. 9½×7 in. 60 pages.

Amusing pictures with less amusing verse.

**History of Greece, A.** Part III. By Evelyn Abbott, M.A., LL.D. G. P. Putnam's Sons, New York. 8½×5½ in. 561 pages. $2.25.

**Hoch der Kaiser; Myself und Gott.** By A. McGregor Rose (A. M. R. Gordon). Illustrated. The Abbey Press, New York. 7½×5 in. 28 pages. 50c.

A versified skit on "William the Gusty." It is accompanied by several caricatures.

**How to be Attractive and Successful.** By Antoinette Van Hoesen. (Cross and Lotus Library.) Oliver Publishing Co., Chicago. 5½×8½ in. 17 pages. 20c.

**Hypnotism in Mental and Moral Culture.** By John Duncan Quackenbos. Harper & Bros., New York. 6½×4½ in. 291 pages. $1.

The author writes as a man of science and of Christian principle from his own experience as an expert practitioner of hypnotism for the

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purposes designated in the title of his book. The facts show that in such hands as his hypnotism is a potent force for the awakening of dormant, the restoration of perverted and debased, and the strengthening of weak and wavering powers of mind and will. In all reform work it is of inestimable, but as yet poorly recognized, value. As the work of a thoroughly competent and trustworthy authority, we regard this as the best book on the subject that we have seen. We have to add that the facts of moral reclamation through hypnotism leave not a shred of reason for the belief that the possibilities of human redemption are closed at death.

**Jack's Carrier Pigeons.** By Hezekiah Butterworth. Illustrated. A. I. Bradley & Co., Boston. 7¾×5 in. 289 pages. $1.25.

Many are the stories here told about Father Taylor, the keen-witted, big-hearted preacher to sailors, of whom Dickens spoke in his "American Notes," and many also the tales related by his supposititious mariner friends. Incidentally Mr. Butterworth illustrates the possibilities of a kindergarten Sunday-school, and preaches simply and sincerely of our duty to men and animals.

**John Knox.** By Marion Harland. **Hannah More.** By Marion Harland. Illustrated. (Literary Hearthstones.) G. P. Putnam's Sons, New York. Each 7½×5 in. $1.50 each.

Mrs. Terhune has followed her biographies of Charlotte Bronté and William Cowper in the Literary Hearthstone Series by two companion volumes presenting the biographies of John Knox and Hannah More, bound in the same attractive style, and with illustration. These books will receive further notice.

**Later Love Letters of a Musician.** By Myrtle Reed. G. P. Putnam's Sons, New York. 8½×5 in. 165 pages. $1.75.

This volume is in the same vein of sentiment as its predecessor, "The Love Letters of a Musician." It is essentially a book of sentiment, but the sentiment plays over a considerable range of subjects. The book is largely a transcription of certain poetic aspects of nature recorded in an imaginative vein, but with a tone of real feeling. Miss Reed has the gift of poetic expression, and although her book by its quality will appeal especially to those who are sensitive to beauty either in nature or in art, it is not esoteric; it deals with aspects of life, of experience, and of nature from which men and women are excluded only by the limitations of their insight or their imagination.

**"Machine" Abolished and the People Restored to Power, The.** By Charles C. P. Clark, M.D. G. P. Putnam's Sons, New York. 7¾×5 in. 196 pages. $1.

A full statement of the plan of nominating public officers to which public attention was called a few years ago, when the author, with the support of neighbors, persuaded one branch of the New York Legislature to accept it for trial in his city of Oswego. Its essential features are the selection of "primary constituencies" by lot, and the election of "electoral colleges" by these constituencies. The object of selecting the primary constituencies by lot is to get a body small enough to assemble together and yet representative of the whole people. To the electoral colleges Dr. Clark would give not only the right to appoint officials, but also the right to remove them.

**Maid of Maiden Lane: A Sequel to "A Bow of Orange Ribbon."** By Amelia E Barr. Dodd, Mead & Co., New York. 8×5½ in. 338 pages. $1.50.

This is the sequel to "A Bow of Orange Ribbon," which is one of the most charming novels Mrs. Barr has written. Like that book, it deals with life and love in Old New York, and introduces a number of historic characters.

**Master Christian, The.** By Marie Corelli. Dodd, Mead & Co., New York. 4½×7½ in. 604 pages. $1.50.

In this latest story the author of "The Romance of Two Worlds" and "The Sorrows of Satan" has attempted to deal with a very difficult subject—the failure of the Church to rightly interpret religion, and the consequent loss to the world of spiritual power and hope. She is to be credited with entire sincerity of purpose in her attempt to bring out dramatically the failure of organized religion to make the world understand the teaching of Christ and to bring men to his way of life, and the Church's responsibility for its failure; and she has written a story which will not fail to hold her own constituency and probably to materially enlarge it; a story in which there are touches of genuine skill and ability. The central figure, Cardinal Bonpré, is touched here and there with unreality, but on the whole the character is well drawn, and it is one of great beauty. But, although Miss Corelli writes books which are widely read, she does not, and it is highly improbable that she ever will, write stories which can be classified from any point of view as literature. She has considerable invention, but she lacks the gift of artistic construction. She has great fluency, but she has a rudimentary sense of style. Her expression is pretentious, ornate, and inartistic. As a presentation of an aspect of religious life "The Master Christian" may do good; as a piece of writing it is conspicuously bad.

**Messages of the Apostles, The.** By George Barker Stevens, Ph.D., D.D. (The Messages of the Bible. Vol. XII. Edited by Professor Frank K. Sanders, Ph.D., and Professor Charles F. Kent, Ph.D.) Charles Scribner's Sons, New York. 6½×5 in. 258 pages. $1.

This volume contains the apostolic discourses in the first portion of the Book of Acts, the Catholic Epistles, the Pastoral Epistles, and Hebrews. Dr. Stevens has followed the same method as in "The Messages of Paul." Historical and critical introductions, both general and special, and a list of reference-books for further study are given in connection with the text, consisting of a paraphrase of the original in modern style. As a sample of this, see the rendering given to the saying in 1 Timothy ii., 15, about the woman being "saved through childbearing," viz.: "She shall realize her salvation, *not by assuming the functions of public life*, but by keeping in all faithfulness and simplicity to her allotted sphere as wife and mother." The words we have italicized are not only injected by the paraphrast, but are unnecessary to the elucidation of the passage.

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It may be questioned if this is not taking an undue liberty with the original. In general, we commend this book as heartily as the preceding volumes of the series.

**Mr. Bunny: His Book.** By Adah L. Sutton. Illustrated by W. H. Fry. The Saalfield Publishing Co., Akron, O. 11×9 in. 104 pages. $1.25.

**Napoleon III. at the Height of His Power.** By Imbert de Saint-Amand. Translated by Elizabeth Gilbert Martin. With Portraits. Charles Scribner's Sons, New York. 7¾×5 in. 305 pages. $1.50.

This is the twenty-fourth volume relating to French historical biography published by M. de Saint-Amand, and the fifth in the series relating to the Second Empire. The great popularity achieved by these books is due to their intimate study of persons, character, and social aspects rather than the military and political history. The present book has, perhaps, less of this special attractiveness than some previous volumes, but it is incisive and clear. The period covered is from the end of the war over Italy between France and Austria down to 1860, when the author leaves Napoleon III. "a happy husband, happy father, happy sovereign."

**Ned Myers.** By James Fenimore Cooper. Introduction by J. Pomeroy Keese. Mohawk Edition. 8½ 5½ in. 242 pages. $1.25.

This story, in the preparation of which Mr. Cooper acted as a reporter of Ned Myers's talk, cannot be classed with the novels in point of interest or importance, but has a value of its own as the record of a sailor's life eighty years ago. It will be remembered that Ned Myers was one of the acquaintances formed by Cooper during his brief experience of life before the mast; that they were separated for many years, and finally came together when Cooper was living at Otsego Hall in Cooperstown. During this period Myers filled many hours of Cooper's time with stories of the sea—stories which constituted the record of his life; and it was from this material that Cooper prepared the narrative which bears the name of his sailor friend.

**New Study of the Sonnets of Shakespeare.** By Parke Godwin. G. P. Putnam's Sons, New York. 8¼×5 in. 306 pages. $1.50.

Mr. Godwin's book is evidently the fruit of long and loving study, and has the interest which attaches to a new point of view. Shakespeare's Sonnets have been interpreted from so many different points of view that it seemed almost impossible that some one should present an entirely fresh interpretation, but that is precisely what Mr. Godwin has done. He has done this by pushing the Sonnets further back in point of time. It will be remembered that they were published in 1609. Most students and critics have believed that they were written between 1593–4 and 1600—the period during which Shakespeare was writing the lyrical plays. Mr. Godwin believes that they were written when Shakespeare was about twenty—that is to say, they were written at Stratford before he went up to London; that the seventeen sonnets which have heretofore been regarded as being addressed to a friend urging him to marry, constitute "a plea for poetic or creative art;" that a number of the sonnets were addressed to Anne Hathaway, and were the expressions of the love which the poet felt for his wife; and that the whole group is an expression of personal history, but along entirely different lines from that which has heretofore been surmised by commentators on the sonnets. Mr. Godwin illustrates his view by introducing prose paraphrases of the sonnets, which are by no means easy reading to one who carries the sonnets in his memory. The book is very suggestive, and brings out some points in Shakespeare's life with great clearness. Many objections, however, will at once occur to Mr. Godwin's interpretation. It is very difficult, for instance, to believe that the sonnets were written at so early a period in Shakespeare's artistic development. Mr. Godwin is a warm defender of Anne Hathaway; there is no reason why he should not be, for the prejudice against Shakespeare's wife is utterly without foundation in positive proof of any kind. The book is disfigured by some colloquialisms which might better have been omitted. The sonnets are reprinted at the end of the book in the order in which Mr. Godwin believes they ought to be read.

**Nuttall Encyclopaedia, The.** Edited by the Rev. James Wood. (Twentieth Thousand.) Frederick Warne & Co., New York. 5½×8 in. 700 pages.

A new edition of a popular English condensed cyclopædia. It does not seem to include the American-Spanish war or that in South Africa; the names Dewey and Baden-Powell, for instance, are conspicuous for their absence. Allowing for faults inherent in a one-volume, low-priced book which aims to cover almost the whole field of human knowledge, the book is a useful and fairly satisfactory work of reference.

**Patriotic Eloquence; Relating to the Spanish-American War and its Issues.** Compiled by Robert I. Fulton and Thomas C. Trueblood. Charles Scribner's Sons, New York. 7½×5 in. 364 pages. $1.

A volume of declamations selected with discrimination and fairness from speeches for and against the war in the Philippines.

**Paul of Tarsus.** By Robert Bird. Charles Scribner's Sons, New York. 8×5 in. 515 pages. $2.

Mr. Bird has introduced himself so successfully to young folk by his "Joseph the Dreamer" and "Jesus the Carpenter" as to win them to his introduction of a figure more difficult of presentation to them—St. Paul, the favorite of theologians. If any one could write a life of St. Paul that would interest children, it is Mr. Bird, and he seems to have done it. "In doing this," says he, "I have drawn him in brown cloak and sandals, amid ever-changing scenery, giving shape and color as with a brush. I have also broken up and paraphrased his writings, so that they are no more presented in long epistles to be passed over, but bit by bit, in their settings, to be taken in with the narrative."

**Referendum in America, The.** By Ellis Paxson Oberholtzer, Ph.D. Charles Scribner's Sons, New York. 8¼×5¼ in. 430 pages. $2.

Although the author is not democratic in his sympathies, this volume is the fullest and

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fairest account yet published of the steadily growing disposition of the American people to settle all important public questions by submitting them directly to the judgment of the whole body of voters. Those who have thought of the referendum as a peculiarly Swiss institution will be convinced that it has from the first been deeply rooted in the soil of our own democracy, and is now putting forth branches in many different directions with little aid from Swiss ingraftings.

**Romance of Gilbert Holmes, The.** By Marshall Monroe Kirkman. The World Railway Publishing Co., Chicago. 8×5½ in. 425 pages. $1.50.

Too prolix and too leisurely in narration. The author has gathered from the characters, whose talk he has put in literary form and connected with a thread of fiction, considerable material about early Western history and social customs. But as a story the book lamentably lacks vigor and directness.

**Second Book of Word and Sentence Work.** By M. W. Hazen, M.A. (Hazen's Grade Spellers.) Ginn & Co., Boston. 7½×5¼ in. 238 pages.

**Sentimental Journey Through France and Italy, A.** By Laurence Sterne. Dodd, Mead & Co., New York. 8½×5½ in. 213 pages. $1.50.

The first of a series of reprints to be known as the "Bookman Classics." The form is pleasing; the rubricated titles and headlines give a touch of color; the type is clear and open; the cover in design and color is original, but not to our taste as attractive a feature as those just named. Of Sterne's humorous-sentimental little masterpiece everything that needs to be said in praise or fault-finding is familiar to all readers.

**Short Talks by D. L. Moody.** The Bible Institute Colportage Association, Chicago. 7×4½ in. 127 pages.

**Situation in China: A Record of Cause and Effect.** By Robert E. Speer. Fleming H. Revell Co., New York. 7×4½ in. 61 pages.

Two things are made clear by this pamphlet—the natural fruit of Christian missions in the reform movement in China which was suppressed by the Empress Dowager, and the fatuity of Western statesmen in allowing the reactionary forces to suppress it and to seize control.

**Sons of the Morning.** By Eden Phillpotts. G. P. Putnam's Sons, New York. 8×5½ in. 492 pages. $1.50.

This is the first novel of consequence written by Mr. Phillpotts since his "Children of the Mist," which was regarded by many English and American critics as the ablest novel of its year. It is not strong dispraise to say of the present story that it is not as clear-cut and vigorous in its character-drawing or as pungent in its humor as its predecessor. It is, not the less, a serious piece of literary work, thoughtful and intended to incite to thinking, not a mere rush-and-hustle tale to be skimmed through for the plot and then quickly forgotten. The scene is again in Devonshire, and the descriptions of external nature—of woods and birds, of moors and hills—are as close in their exact knowledge as they are essentially poetic in form. The delightful Devonshire rustics are as strongly drawn as are those of Thomas Hardy or Walter Raymond, but they have a grim and hard as well as a quaint side. The main theme of the story, the love of a refined, high-minded girl for two men at the same time, in different degrees and in different ways, is treated delicately, but it is too temperamentally complicated and of too psychological a nature to make a satisfactory subject for fiction. It is here, we think, that Mr. Phillpotts falls short of the best effects reached in "Children of the Mist." One wearies of the strained situation. The ending of "Sons of the Morning" is not convincing, and the catastrophe which cuts the knot of the problem is a conventional *tour de force*, done, to be sure, in an unconventional way. But with all its defects the book has character, originality, and literary quality; and of how many of the popular successes of the last two years in fiction can that truly be said?

**Story-Tell Lib.** By Annie Trumbull Slosson. Charles Scribner's Sons, New York. 6¾×4 in. 79 pages. 50c.

A crippled but imaginative little girl in a mountain village tells stories, "kind o' fables that learnt folks things and helped 'em without bein' too preachy." Mrs. Slosson here repeats these little parables.

**Sunning Well.** By F. Warre Cornish. E. P. Dutton & Co., New York. 7¾×5 in. 289 pages.

**Supreme Leader, The.** By Francis B. Denio, D.D. The Pilgrim Press, Boston. 7½×4¾ in. 264 pages. $1.25.

This is one of the important theological issues of the year. Treatises on the Holy Spirit are generally unsatisfactory, because recognizing only or mainly the transcendence of God. At length Professor Denio has given us one which equally recognizes God's immanence. "The Holy Spirit, as the Deity immanent in all creation, manifests his presence by the operations which we call the laws of nature." Likewise in the laws of mind: "He who secures the normal action of his mind is promoting the ordinary operation of the Spirit." And, if one feels stirred by any wrong-doing in the world, this is evidence of "the presence of the Spirit stirring in his heart." Professor Denio distinguishes the activity of the Spirit into "Cosmic" and "Redemptive," and holds it probable that a large part of his redemptive operations are immanent, as well as the cosmic, regarding him as "the principle of life, intelligence, and moral action in man, and as the agent securing their preservation." It is in the sphere of the sub-conscious life that Professor Denio believes the influence of the Spirit to be ordinarily exerted. While the influence of modern conceptions is thus strikingly apparent, older modes of thought are also conspicuous. It seems hardly necessary to encumber the subject with a doctrine of the Trinity which, by alleging that "there is society in the Deity," involves a tritheism that is no less objectionable for being metaphysical. The whole aim of Professor Denio, however, is practical, and converges on the development of a conscientious, well-balanced, and active Christian life. In this point of view the book would be difficult to improve.

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**Storied West Indies, The.** By Frederick A. Ober. Illustrated. (Appletons' Home Reading Books.) D. Appleton & Co., New York. 7¼×4½ in. 291 pages. 75c.

Those who have visited the West Indies and those who have not will alike find interest in this account of those islands. Extracts from the letters and diary of Columbus, describing the gentle natives and the strange birds and animals, tell how they appeared to the first European visitors; and their history is brought down through the horrors of the early conquests, the times of the buccaneers and treasure-seekers, and the years of Spanish cruelty to the present day. Mr. Ober's explorations in the islands enable him to give occasional personal verification to an ancient name or custom, and to describe the ruins of the city of Isabella, founded in Haiti in 1493, the first city to be planted in the New World.

**Two Little Street Singers.** By Nora A. M. Roe (Mrs. Alfred S. Roe). Illustrated. Lee & Shepard, Boston. 7½×4¾ in. 182 pages. $1.

The story of two children who were stolen by a street musician.

**Wall Street Point of View, The.** By Henry Clews. Silver, Burdett & Co., New York. 7½×5 in. 290 pages. $1.50.

A well-named book. Mr. Clews is the incarnation of the Wall Street spirit, and what he says on any subject voices the sentiment of the street. He puts his views forcibly, and this makes his book an exceptionally quotable one both to the friends and to the enemies of the ideas he champions.

# Notes and Queries

*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any books named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.*

1. Does the Bible teach that man in his future existence will remember the things of this life? If so, where? 2. To what extent have the pagan religions influenced the Christian religion? 3. Can a man, who has the opportunity, be a Christian and yet not attend church? I mean *must* he practice formal religion? 4. Bishop Taylor is said to have held that the Hottentot has a saving religion. Has his statement printed form? If so, where can it be obtained? What is the opinion of The Outlook in regard to the idea that heathen people generally have saving religions? H. C. K.

1. Luke xvi., 9, implies this by teaching that benefactors will be greeted hereafter by the friends they have made here. 2. A book is devoted to this subject, the Rev. A. H. Lewis's "Paganism in Christianity" (Putnams, New York, $1.50). 3. We should not wish to affirm the negative of this. There is such a thing as unconscious Christianity, Christian in fact but not in form. Jesus seems to intimate this in John x., 16. 4. We do not know where the statement may be found. On one hand, we believe that any man who conscientiously endeavors to follow the best light he has will be saved. On the other hand, the moral condition of pagan lands gives small evidence of saving religion.

Will you mention any comprehensive works on the history and biography of missions? G. D. E.

Within a year or two the following have been published: "The Healing of the Nations"—a plea for medical missions (Students' Volunteer Movement, New York); "Missionary Annals of the Nineteenth Century" (F. M. Barton, Cleveland); 'Questions and Phases of Modern Missions" (Dodd, Mead & Co., New York); Dr. Storrs's "Addresses on Foreign Missions" (Pilgrim Press, Boston). For many others previously published see copious bibliographies in Dr. Dennis's volumes on "Christian Missions and Social Progress" (The Revell Company, New York).

Can The Outlook give me any information about G. R. Steevens? Was he married, and did he leave children? AN OLD SUBSCRIBER.

We presume you mean George W. Steevens, the English war correspondent and author. He was an Oxford graduate (Balliol); began his editorial work on the staff of the "Pall Mall Gazette" in 1893; went to the "Daily Mail" in 1897, in which year his book on this country, "The Land of the Dollar," was printed. His other books followed fast. "With the Conquering Turk" in 1897; "Egypt" and "With Kitchener to Khartoum" in 1898; "In India" and "The Tragedy of Dreyfus" in 1899. "From Cape Town to Ladysmith" has appeared since his death. Mr. Steevens was married; we do not know whether he left children.

I see that in the "Plymouth Hymnal" the poem, "My Times are in Thy Hands," beginning,

> "Father, I know that all my life
> Is portioned out for me,"

is attributed to Anna L. Waring. I have been an admirer of the poem since I met it in an old "Christian Lyrics," and should like to get some information about its author. E. R. F.

All that we know of her, except through her hymns, is that she was born in 1820, and has resided at her native place, Neath, in South Wales.

Kindly suggest some books or magazine articles that would be serviceable in the preparation of a series of popular addresses on "A Christian's Responsibility as a Citizen." CITIZEN.

Dr. Prall's "The State and the Church" (T. Whittaker, New York, $1.25); the Rev. S. W. Batten's prize essay on "The New Citizenship" (American Sunday-School Union, Philadelphia, 90 cents); Dr. Abbott's "Christianity and Social Problems" (Houghton, Mifflin & Co., Boston, $1.25); Dr. Hodge's "The Heresy of Cain" (Whittaker, $1).

What is your construction of Matthew xix., 24? Do you construe literally? J. B.

At the time the statement was made, Jesus' death had been determined on, and it was impossible to expect that a rich man would stake his all on what seemed to be a lost cause. We therefore construe the saying about a camel going through the eye of a needle literally, with reference only to *that time*. It is utterly wrong to detach it from its special historical connection and take it as stating a general fact.

The lines quoted by "M. S. R.,"

> "We wandered to the pine-forest
> That skirts the ocean foam," etc.,

are to be found in Shelley's poem "To Jane—The Recollection." They are the first lines of stanza two. K. C. S.

"Antiquarian" asks for an authoritative statement of the case of Edgar Mortara. Such a statement is found in the "Civilta Cattolica," Vol. XII., pp. 385, for the year 1858. P. R. H.

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# Correspondence

### The Inland Empire's Harvests

*To the Editors of The Outlook:*

The Outlook's interesting story of "The West's Golden Harvest" is incomplete because it relates only to the Middle West that lies east of the Rockies, whereas there is a West Coast that includes the wheat-fields of California and the Pacific Northwest, which have their own peculiar conditions, and a means for harvesting wheat that discounts all that you describe in the way of harvest machinery in your late story of harvests in Oklahoma, Kansas, and the Dakotas. Of course the farmers of the West Coast have all that you describe, and in some portions are compelled to rely on it continually, while there are especially dry districts where the combined reaper and thresher can be used.

As far back as in the eighties an Oregonian caught the idea of a harvester that should cut, thresh, and even sack the clean wheat at one operation. To do this completely required a dry climate, with no excess of dewfall, and away from the moist breath of the ocean. It was not found practicable to use such a harvester in western Oregon, where the dewfall is heavy and the air laden with moisture from the Pacific. For some time this machine attracted attention, but the maturing of the idea went slowly, and finally the inventor was induced to remove his works to San Leandro, California, where capital was ready to assist him.

There the idea was perfected, resulting in a harvester that is extensively used in the drier portions of that State, and made effective in the harvest work of what we call "The Inland Empire"—all the Pacific Northwest that is east of the Sierras—known to the North as the Cascade Range. This Inland Empire includes a vast reach of fertile basaltic soils found on the waters of the Columbia in Oregon, Washington, Idaho, and even in Montana.

There is wide difference in the climates east and west of the great Cascade range; the western valleys bordering the coast mountains have humidity that requires very warm weather to ripen wheat or corn, while this humidity is barred by the great range, permitting the climate to the eastward to be unusually dry. The same is true of a vast area of the wheat-growing districts of California. So there is a wide field for the use of the combined thresher and reaper. It can be used to advantage where the dews are off and the wheat dry by nine o'clock, as the days are long and work can be extended late in the evenings.

Some years ago, as I was going by rail up the Columbia to Walla Walla, I heard the work of these harvesters described by parties on the train, to find that in the seat before me was the agent of the manufactory, who gave me an interesting account of its success. When returning a few days later, a man took the train at evening—as we passed through a wheat region—who said he had just finished his day's work as one of a gang of six men who had that day cut and threshed, sacked and hauled, the wheat on sixty acres of land that bore a heavy yield. This had been done by horse-power and work did not begin until late. While sixty acres may seem a large figure, that was not the full capacity of the harvester, which, I think, when all goes perfectly, can cut nearly a hundred acres. Imagine automatic working that cuts the grain rather high, passes it through the threshing process, and requires a man at the rear end to handle sacks and tie them as fast as the wheat comes pouring out! There is an arrangement for dumping sacks in heaps, convenient for the wagon to follow and load and haul them off. Ten acres a day to the credit of each man employed does not need enlargement, but that has been excelled.

The wheat of the Inland Empire usually stands short, and is easily handled as a result. Such tall straw as is common to the hither West is unknown there. The advantage of having the straw and chaff left on the stubble, to be turned under by the plow, and return so much to the soil, needs no argument, especially when it is common to see the straw accumulated from threshing burned, and so lost to fertilization. This harvester seems to do its work so carefully that it is used wherever the normal conditions are favorable; that is, wherever standing grain can be



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cut dry, to permit the grain to be entirely threshed out.

Your article speaks of $7 per acre as the average cost of growing and harvesting wheat; which reminds me that several years ago a friend, who crops 2,000 acres in an unusually uncertain portion of the Inland Empire, had one of the partial failures occur, when the utmost he could hope to realize would not amount to $3 an acre for the grain hauled to the railroad. I had farmed in the old time when ten dollars was considered the cost for growing an acre of wheat, so I felt warm sympathy for his misfortunes until he summed up that, while there could be no profit, there need not be any loss. He would use a combined harvester and thresher, and so be out but little. "But," said I, "look at the cost of putting in the wheat and the seed!" This he showed was all changed since my day; he rigged teams and plows to correspond with the threshing economy, and one man could so plow what might be considered a small farm in one day; and as for seed—they sowed only a peck to the acre. In western Oregon they sowed five times that; but the farmers of the Inland Empire sow the seed very thin to permit the plant to stool—as it does prodigiously. In early days we used to let the crops "volunteer"—that is, the stubble was not turned at all, and the wheat that had shelled out was allowed to come "volunteer," as it was called. (From the vast increase of families, it has been suggested that the pioneer people had volunteer crops of children.) In early days nature was amazingly prolific, and they made the most of it, allowing as many as three crops to come from one sowing. But the time for such careless farming has gone by. It might have been of advantage if it could turn out as did one case I knew of in recent times in that same region. I had asked a man how much his land yielded, and was told the last crop threshed forty-five bushels to the acre; but that had been volunteer. "How much," I asked, "did you get from the sowing?" The volunteer yield had fully doubled the product from the parent crop.

If at home, in Oregon, I could give much interesting data as to wheat-growing and past harvests, but these notes will furnish some idea as to the working of the combined thresher and harvester, and the cheapening of all work connected with wheat-growing on the West Coast. The Inland Empire managed to live through the panic years when wheat brought as low as twenty cents a bushel, and is happy with it at forty to fifty cents. After years of disaster—about 1896—there was a year of immense crops with fairly good prices, that lifted many to affluence who feared they were ruined. In several instances men had left their mortgaged farms to the mercy of the loan companies, and they, not foreclosing, hired the land planted to wheat, with such results that the mortgages were paid, with years of accumulated interest, and there was money to the credit of the owner, when they could hunt him up.

Wheat-growing is full of such vicissitudes, for the wheat-grower had been so successful prior to 1890 that he had often attempted the difficult feat of trying to buy all the land that joined him, to find himself disappointed in the extreme. The few late years of good crops, with fairly good prices, have done wonders for the farmers of Kansas—and for the West Coast as well. Calamity years and Populism seem synonymous terms; but "there is nothing that succeeds like success"—even in the growing of wheat!

S. A. Clarke.

### "Peter Parley" Again

*To the Editors of The Outlook:*

The Spectator's delightful article on Peter Parley will be read with great interest by all the young grandfathers in the land. I notice one slight error in the reference to *Co*burn's Arithmetic. It should be Colburn—Warren Colburn. My father drilled me in mental "sums" from Colburn's Arithmetic so that I have always been a wonder in my family. People ask, "How can you do a sum in your head so quick and never make a mistake?" and I can only answer, "Colburn."

J. H. J.

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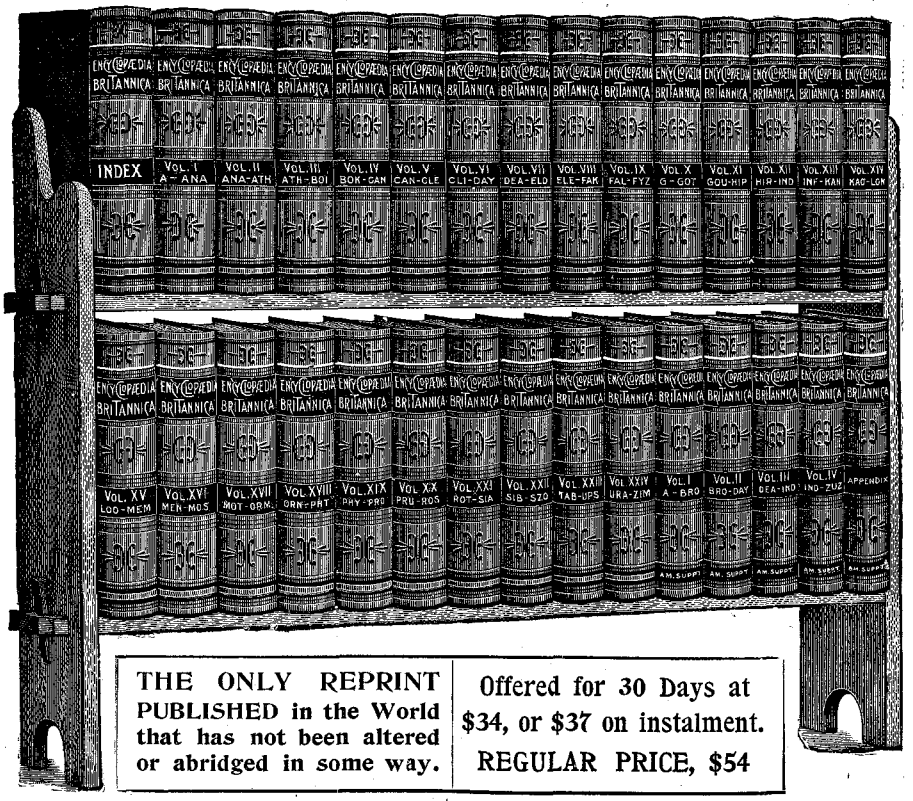


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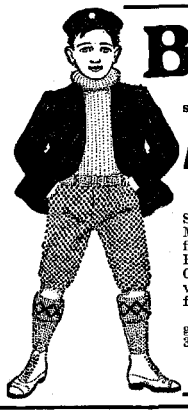

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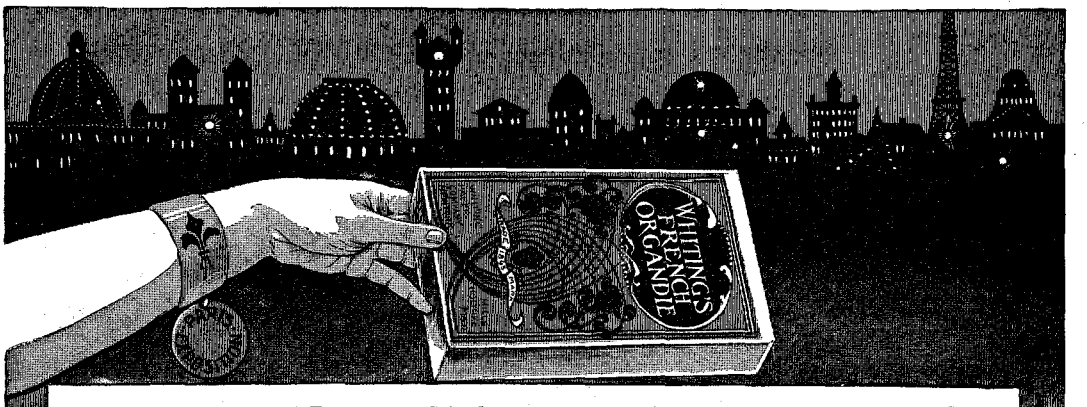


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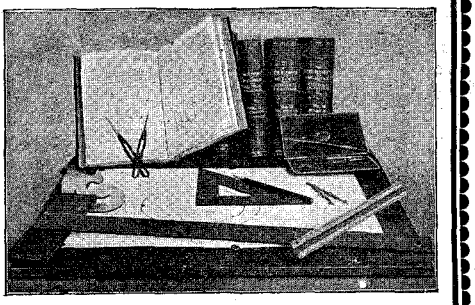

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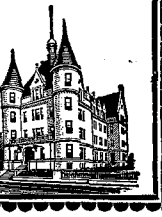

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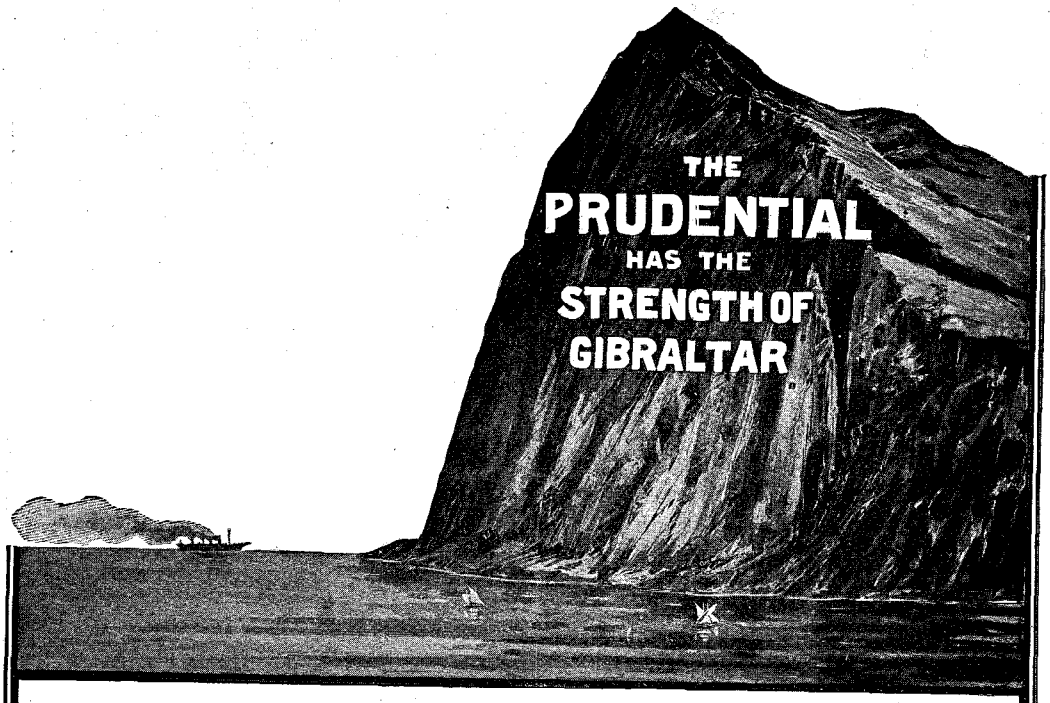


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